Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | News Section

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Marian Year Proclaimed By Pius XII

Missioners Told To Place Selves 'Out Of Business'

4th Mission Sending Societies' Meeting Hears Bishop Sheen

(See picture right)

Washington — (NC) — Bishop Fulton J. Sheen told a gathering of priests and Religious connected with mission work that the main purpose of foreign missionaries "is to put ourselves out of business as soon as possible."

The New York Auxiliary Bishop, in his role as national director of the Society for the Propagation of the Faith and director of the Mission Secretariat, gave the keynote address at the fourth annual meeting of the Mission Sending Societies. He noted that the goal of the Church in the mission fields is the establishment of native clergy and Sisterhoods. This, he said, would allow the foreign missionaries to pack up and go home. But he added: "It will never happen."

Asserting that foreign missioners had cared for 60,000,000 persons last year—including schooling, and aid for the sick, aged and orphans — Bishop Sheen declared that Catholic missionaries perform "the greatest humanitarian work" in the world. He recalled that after a Red Cross official had told him of the work of the Red Cross recently, he in turn described the Church's worldwide mission activities. The Red Cross leader, he said, had to admit that the work of that organization "pales into insignificance" when confronted with the record of the Church.

The prelate told approximately 240 priests, Sisters and Brothers that Our Lord Himself had given the greatest impetus to mission work in "three great acts of the last moments of His life"—the Last Supper, the Passion, and the Ascension.

Father Frederick A. McGuire, C. M., Executive Secretary of the Mission Secretariat, told the delegates that during the past year his office had concentrated on promoting mission exhibits and on studying missionary training problems. Among the problems facing the secretariate in aiding the work of American missionaries, he said, was the "secularistic idea running through all the government agencies."

Father Raymond C. Switalski, C. S.C., of the Holy Cross Foreign Mission Society, discussed the six-

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MISSION LEADERS DISCUSS PROBLEMS—Foreign missioners cared for 60,000,000 persons last year, including schooling and aid for the sick, the aged and orphans, declared Auxiliary Bishop Fulton J. Sheen of New York, at the fourth annual meeting of Mission Sending Societies, held in Washington. Pictured on that occasion, left to right, are: Rev. Frederick McGuire, C.M., executive secretary of the Mission Secretariate, Washington; Bishop Sheen, national director of the Society for the Propagation of the Faith; Bishop Raymon Lane, M.M., superior general of the Catholic Foreign Mission Society of America, and Rev. Henry Ayrout, S.J., noted educator and social worker of Egypt. (NC Photos)

State Department Makes Statement On Red Trial

Washington —(NC)— Following is the text of the State Department statement denouncing the "trial" and sentence passed by a Polish Red court on Bishop Czeslaw Kaczmarek of Kielce and his codefendants:

"Bishop Czeslaw Kaczmarek of Kielce and several of his diocesan assistants have been sentenced by the Polish communists to severe punishments at the end of a 'trial' in which various false charges have also been made against several former members of the American embassy at Warsaw.

"Such a mockery of justice under the guise of a trial against a high and venerated clergyman has been seen before in communist states, but this trespass of the spiritual realm, so incompatible with civilization and human dignity, will always arouse the indignation of those who respect the fundamental rights and freedoms of man.

"It becomes more apparent with each new example of such carefully prepared and staged spectacles what violations of justice and reason they really are. It is also abundantaly clear, as the Ostis story again emphasizes, by what methods the victims are induced to confess to crimes they never committed and how worthless are these confessions. This trial is reminiscent of the religious persecution which existed in Stalin's day.

"World public opinion will recognize this performance for what it is — and will condemn this attempt to accomplish the ends of the communist regime in attacking and trying to discredit organized religion which is endeavoring to remain loyal to all its principles and teachings in the fact of calculated repression."

No Chaplains Admitted To Anti-Red PW's

REV. PATRICK O'CONNOR

Panmunjom—(Radio, NC) — No chaplain of any kind has been admitted as yet into the enclosures where Indian custodial forces now hold a total of 22,500 Chinese and North Korean anti-communist prisoners of war. The reason given by the Indian forces' spokesman is that the prisoners have presented no request for chaplains to the camp commanders.

Nearly 800 practicing Catholics are among these prisoners. Those who attended Protestant services in United Nations prisoner of war camps numbered in the thousands, though many of these were not baptized.

In the United Nations prisoner of war camps, chaplains—Catholic, Protestant and one Buddhist—attended prisoners during the past two years. Everybody who worked with these prisoners in the United Nations camps is convinced that those who practiced their religion there want chaplains and regular worship in their new locations. It is impossible for religious representatives even to talk to the prisoners now.

The Indian forces' spokesman told this NC correspondent that camp commanders will not ask the prisoners if they want chaplains. "If we ask, they might think we were forcing them," he said.

Saw Crosses

Correspondents saw prisoners carrying crosses with them into the Indian-operated camps. This correspondent saw a white cross and a chapel sign displayed prominently over one tent in a North Korean enclosure where prisoners had just been delivered to the Indians.

Three Sundays have passed since the first of these prisoners were moved from the United Nations camps in South Korea into the new camps in Indian custody in this demilitarized zone. They will remain here at least four months. During the first three months Red representatives will try to induce them to change their minds and return under Communist rule.

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Faithful Asked To Remember Needs Of Mankind

Immaculate Conception Dogma Centenary Opens In December Of 1953

MSGR. JOSEPH J. SULLIVAN

Vatican City — (Radio, NC) — Catholics throughout the world have been called upon by His Holiness Pope Pius XII to join in observing a Marian Year in commemoration of the centenary of the proclamation of the dogma of the Immaculate Conception of the Blessed Virgin Mary.

The Holy Father's appeal was contained in an encyclical letter to the Bishops everywhere which announced that the Marian Year would begin next December and extend until December of 1954. During this period, Pope Pius urged, Catholics should lift their minds and hearts in prayerful intercession to the Mother of God for the multiple needs of modern men.

It was on December 8, 1854, that Pope Pius IX proclaimed as an infallible Catholic doctrine that the Virgin Mary "in the first instant of her conception was, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, preserved exempt from all stain of original sin."

Encyclical Issued

Entitled "Fulgens Corona Gloriae" (Shining Crown of Glory), the papal encyclical declared that the centenary celebrations should serve to stimulate an earnest devotion to the Mother of God in the souls of all Catholics, and encourage them, as far as possible, to confirm their lives in the image of the Virgin.

Dated on the Feast of the Nativity of the Blessed Virgin Mary on September 8, the encyclical said that among the purposes of the Marian Year was the offering of prayers for the return of all men to Christ through conformity with His precepts, the revival of peace, charity and justice among men and nations, and the restoration of the liberty of the Church in

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Visiting Archbishop Sees U.N. As 'Indispensable'

Omaha, Nebr. —(NC)— An Australian Archbishop declared here that the United Nations is "a marvelous and indispensable forum," even though "it will never accomplish all that it sets out to do."

Coadjutor Archbishop Justin Daniel Simonds of Melbourne recalled in and interview (with the Omaha True Voice edition of Our Sunday Visitor) that he had served as an official advisor to the Australian delegation to the United Nations in 1949. "It would be a serious tragedy for the entire world if it (the U. N.) would ever be dissolved—even if it becomes no more effective than it is presently," the prelate said.

A friend of Archbishop Gerald T. Bergan of Omaha, Archbishop Simonds stopped off to see the Omaha Metropolitan en route home after leading a pilgrimage to Europe. Impressed by the development of Catholic institutions here, the Australian prelate told a reporter for the local Catholic weekly, the True Voice. "The sacrifice of your people for this cause indicates as lively a faith as one will find the world over." He said however that due to the "incredible sacrifice of our teaching sisters," the parochial school system in Australia is even further advanced than that in the United States.

Protestant Mayor Won't See Pupils Walk; Gives Bus

Berkley City, Mo. —(NC)— Catholic school children in Berkley City were the recipients of the gift of a school bus from Mayor Bill Bangert, a Protestant.

In presenting the bus keys to Father Francis M. Doyle of Holy Ghost parish, the mayor said he could not "in the true Christian spirit" see parochial school children deprived of transportation through a recent ruling of the State's Attorney.

The bus, newly painted with the school's name, seats 30 passengers.

Catholic school children no longer receive free bus rides in Missouri following the ruling that such transportation is illegal under the State's constitution.

U.S.-German Bonds Strengthened By Catholic Relief, American Prelate Says On Getting Award

Frankfurt, Germany — (Radio, (NC)— An American Archbishop stated that U.S. Catholic relief activity in Germany had strengthened the bond of friendship between these two countries.

Archbishop Karl J. Alter of Cincinnati expressed this conviction as he received Germany's highest decoration, the Distinguished Service Cross with Sash and Star for his part in the U.S. Catholic relief work. The Archbishop is chairman of the Administrative Board of the National Catholic Welfare Conference, through which most American Catholic aid to Germany has been channeled.

The award was bestowed on the Archbishop by President Theodor Heuss and presented by Minister of Refugees Hans Lukaschek.

Two other U. S. Catholic relief officials were honored at the same time. James J. Norris, European director for War Relief Services—N.C.W.C., was decorated with the Distinguished Service Cross and Father Alfred J. Schneider, the agency's representative in western Germany, was awarded the Service Cross, first class.

Archbishop Alter stopped here en route to Rome to take part in the dedication of the new North American College there in mid-October. He said he accepted the award with the recognition that it was an honor bestowed upon American Catholics as a whole.

It is estimated that U.S. Catholics gave more than 40 million dollars worth of food, clothes and medicine to Germany since the end of World War II. The bulk of this was given through War Relief Services—N.C.W.C. Part of the aid also reached communist-held east Germany. Over four million dollars worth of relief shipments were made to Germany from April to September 15 of this year.

In presenting the awards, Mr. Lukaschek stated that Germany's postwar recovery would have been unthinkable without the aid extended by American Catholics.

Biggest Crowd Seen For Eucharistic Hour

South Bend—The biggest crowd in the history of the 10th annual Eucharistic Holy Hour was predicted by committee chairmen for the public religious program Sunday, October 11 at School field stadium, here. Fifteen thousand, the capacity of the stadium, are expected to turn out.

One of the features of the program this year will be the attendance of all first Communion groups in the procession. This is expected to number approximately 500 children from the parishes in South Bend and Mishawaka.

Also included in the procession will be the Boy and Girl Scouts, Catholic nurses, Marian Societies, Catholic veterans, Knights of Columbus, Altar boys and the clergymen. The Marian groups include the Rosary societies, Legion of Mary, Oblates of St. Benedict, Third Order of Mount Carmel, and Third Order of St. Francis.

The event will mark the 50th anniversary of the Motu Proprio encyclical of Pope Pius X.

Tito Personally Incited Violence Against Bishops

Directive Said To Have Been Issued In Special Letter To Red Leaders

Trieste — (NC) — The recent eruption of violence which brought beatings and bloodied faces to Bishops and priests throughout Yugoslavia was instigated by Tito personally, according to information received here.

The information states that last June Tito sent a confidential letter to all Communist party cells urging them to intensify their fight on religion. The letter reportedly stated that all means—even violence—should be used to prevent Bishops and priests from opposing the government-sponsored "priests' associations."

The violence against the Bishops erupted shortly thereafter, it is pointed out here.

Meanwhile it is reported that Bishop Anton Vovk, Apostolic Administrator of Ljubljana, has again fallen victim to the regime's animosity. The prelate, who has at various times been beaten and set afire by a Red mob and fined by Red courts, has now been deprived of a seminary farm because he was unable to pay an impossible "tax." The Tito authorities assessed the Bishop for "taxes" amounting to two million dinars ($6,500). When he was unable to pay, the authorities seized the farm and the last building owned by the diocese at Goricane.

Alleged Changes

Not far from the Bishop's See city of Ljubljana, the communist authorities have arrested two priests for allegedly inciting a riot when police and militiamen destroyed some 20 ancient religious and historical monuments. Varying from crucifixes to small shrines, these monuments were built through the centuries as a sign of the people's gratitude for being saved from various plagues and natural catastrophes.

When the people demonstrated against this destruction of their revered shrines, the authorities arrested the priests as "instigators against the government."

Other examples have been received here of how Tito's much touted "religious freedom" works.

Students in state colleges and universities are expelled if they are caught attending Mass.

The vast army of people on the government payroll—60 per cent of the population in socialized Yugoslavia—are threatened with loss of job if they are married in church, have their children baptized or send them to religious instruction classes in churches.

N.D. Publishes Book

Notre Dame—A nation's bitter struggle for survival under two totalitarian masters is documented in Diplomacy in a Whirlpool, a new book by Stephen D. Kertesz, a former Hungarian Minister to Italy and now professor of political science at the University of Notre Dame. Dr. Kertesz's book, published Wednesday by the University of Notre Dame Press, dramatically presents the tragedy of Hungary plunged in the dark shadow of the Swastika and the Red Star. It is the eighth in a series of studies sponsored by Notre Dame's Committee on International Relations.

Join N.D. Faculty

Notre Dame—Two former top executives of well-known corporations are sharing their business know-how with Notre Dame students as members of the University's College of Commerce faculty. With more than forty years' experience in the business world, Professors Edgar L. Schnadig and Harry T. Worthington exchanged front-office desks for the rostrum of the class-room.

Prisons Will Observe Good Thief Sunday

Washington, D. C. — (NC) — "Good Thief Sunday" will be observed for the first time in more than 250 prisons in the U. S. and Canada on October 11.

Thousands of prison inmates will assist at a special Mass of the Good Thief, St. Dismas, who begged Christ's forgiveness before dying on the cross next to His on Calvary.

The new observance, instituted by special permission of the Holy See, aims not only at promoting devotion to St. Dismas among prisoners, but to emphasize to penal and correctional experts the vital role of religion in the rehabilitation of prisoners.

Correctional institutions in at least 40 states and in Canada will participate with Masses in the chapel of federal, state, county and local prisons, reformatories, protectories, and juvenile detention homes.

In Massachusetts, Archbishop Richard J. Cushing of Boston will offer Mass in the State prison at Charlestown. Other members of the hierarchy, regular prison chaplains and priests will celebrate the Mass throughout the U. S.

The Holy See last February granted premission to inaugurate Good Thief Sunday after members of the National Catholic Prison Chaplains' Association with the support of the U. S. hierarchy had requested permission from the Sacred Congregation of Rites.

The move was spearheaded by Father Salvator Fink, O.F.M., 37-year-old Franciscan who was then chaplain at the New Jersey State Reformatory at Annandale.

Devotion to St. Dismas has long been encouraged by both Catholic and Protestant prison chaplains.

ACCLAIMED — Frederic Ozanam, (above) founder of the Society of St. Vincent De Paul, whose Christian charity was eulogized in Paris as representatives of 36 nations participated in ceremonies marking the centenary of his death. Born in Milan, he was a journalist and professor at the Sorbonne and died in Marseilles. There is a worldwide movement for his beatification. (NC Photos)

BREAKS GROUND FOR NEW SCHOOL — The Rev. Joseph Lesniak, pastor of Holy Family Church at South Bend, breaks ground for the new $350,000 Holy Family parish school which is expected to be completed by September, 1954.

To Be Finished In 1954

Holy Family Parish, South Bend, Breaks Ground For New School

South Bend—With the Rev. Joseph Lesniak, pastor, turning the first spadeful of dirt, ground was broken here Sunday for the new $350,000 Holy Family parish school on South Mayflower Road and Western Avenue. The school is expected to be completed and ready for use in September, 1954.

The school will be South Bend's 14th Catholic grade school. It will stand on more than five acres of ground south of the church building. Peter Schumacher & Sons of Mishawaka were awarded the contract to meet the needs of the fast growing parish organized by Father Lesniak in 1945 and now numbering 750 families.

The new building will also house the sisters' convent and assembly hall. It will contain 11 classrooms, administrative offices, nurse's room and music rooms. Three of the classrooms on the top floor will be used as temporary quarters for the nuns.

Glaze tile walls will be used in rest rooms, corridors, stairhalls and classroom mainscots. Acoustical tile ceiling will be used throughout the building.

Classrooms will be lighted with fluorescent light. Floors will be of asphalt tile and terrazzo. The basement will contain an all purpose room, 60 x 80 feet, with kitchen, toilet rooms and stage for school and parish functions. A separate entrance will be provided to isolate the area from the rest of the school.

The exterior will be of face brick, lannon stone and dressed Bedford limestone.

The new school will provide room for children of the parishioners who have been attending special Saturday religious classes in the basement of the church for the past few years. So far 200 have been enrolled in the classes this fall.

Enroll At Notre Dame

Fort Wayne — Bernard L. Roussey, son of Mrs. Jane Roussey, 903 Pemberton Drive, and Martin Tierney, son of Mr. and Mrs. Donald Tierney, 1912 Dodge Ave., have enrolled as freshmen students at the University of Notre Dame. Tierney is attending under a Bishop Noll scholarship.

Mr. And Mrs. Grontkowski Mark Golden Wedding

South Bend—In the same church in which they were married 50 years ago on Sept. 30, 1903, Mr. and Mrs. John Grontkowski, 1138 W. Napier St., received a special blessing at their jubilee Mass here last Sunday in St. Hedwig's church.

The Grontkowskis have two sons, Joseph and Aloysius, both of South Bend, and two grandchildren. Mr. Grontowski was born in South Bend, Aug. 30, 1875, and retired four years ago after working 33 years for The Studebaker Corp. Mrs. Grontkowski, the former Mary Kubiak, was born in Chicago Sept. 16, 1879.

Australian Catholics Concerned Over Lower Standards Of Decency

Sydney, Australia—(NC)—Much concern is being expressed in Australian Catholic circles over the pronounced decline during the past year in the moral standards of mass-circulation magazines and newspapers in this country.

The decline is attributed to competition among several large publishing groups which are exploiting subjects like sex and crime in an effort to boost sales and profits. Recently one newspaper hailed the publication of the Kinsey report on the sexual behavior of the human female with boasts that its reports of the book were "uncensored and unexpurgated."

A sharp rebuke to present trends was administered by Archbishop Matthew Beovich of Adelaide, who declared that current surveys into the effects of the offending publications may lead to the formation of a national Catholic group to uphold decency in print.

Declaring that the widespread distribution of harmful publications is a threat to the moral life of the country, Archbishop Beovich said in an address to the Adelaide Justices' Association that the reading of such publications tends to produce "the attitude that sex pleasure is the dominant purpose of life, with a consequent loss of respect between the sexes."

"Another moral challenge revealed in these publications," the Archbishop added, "arises from the over-emphasis on crime, especially crimes of violence, and the portrayal of matters of horror and cruelty. The salacious and seductive contents of offending publications pander to base instincts. Their widespread distribution, especially among youth, endangers souls, just as cancer threatens the body."

An editorial in the Catholic Weekly of Sydney said that "every decent citizen will share the hope that recent trends in the publication of certain newspapers and magazines are not a true index of the present moral standards of the community."

"The brazen vulgarity of such publications," the Catholic paper said, "has been sufficiently disturbing to cause official approaches to be made to the State government with a view to tightening up the Obscene and Indecent Publications Act. Daily we see newspapers and national magazines actually competing against one another to secure stories and pictures that can have no effect other than to deprave susceptible individuals and injure the moral fibre of the whole community."

There Can Be No Life Without Religion, Premier Declares

Kitchener, Ont. —(NC)— Canada must show the world how to live "but there can be no life, no development without religion," Leslie M. Frost, Premier of Ontario, declared here at the opening of the new $1,250,000 St. Jerome's College, which is directed by the Resurrectionist Fathers.

The dedication was conducted by Bishop Joseph F. Ryan of Hamilton, who paid tribute to Premier Frost for his interest in education.

The Ontario Premier praised the 90-year-old record of St. Jerome's and said "the college authorities realize what Christian education means for the good and welfare of our citizens."

Among members of the Hierarchy who attended the ceremony were Archbishop Joseph A. O'Sullivan of Kingston, Ont., and Bishops Ralph H. Dignan of Sault Ste. Marie, Ont., and Louis Reicher of Austin, Tex. Father John Mix, of Rome, Superior General of the Resurrectionist Fathers, also attended.

Behind The Footlights

South Bend Symphony Lists Four Soloists, ND Glee Club

By WILLIAM THESPIAN

Four brilliant guest artists and the Notre Dame Glee Club will be the features for the coming season of the South Bend Symphony. Pianist Myra Hess, violinist Michael Rabin, pianist Nicole Henriot and soprano Zinka Milanov will be the soloists for the season which opens on October 18.

The five concerts will be presented at 4 p.m. on Sunday afternoons in John Adams auditorium and the Notre Dame Navy Drill Hall.

These stellar attractions give every indication of a season of wonderful music for those in the South Bend area.

The opening concert on October 18 will have Mr. Rabin as soloist in Tchaikowsky's Concerto in D major for violin. At this concert the orchestra will play Walton's March: Orb and Sceptre; Debussy's Two Nocturnes: Clouds and Festivals, and the ballet music from Delibes' "Coppelia."

On December 6, Miss Henriot will be the soloist in Liszt's Concerto in E flat for piano.

Myra Hess will appear with the orchestra on February 28 playing Beethoven's Concerto No. 3 in C minor.

Miss Milanov will be featured in operatic arias by Beethoven and Verdi when she sings with the orchestra on April 26.

The Notre Dame Glee Club will appear with the orchestra at a "Family Concert" to be held on March 14.

In looking over the prospective program for the coming season, the entire listing leans toward the lighter side. Besides the aforementioned concert, the orchestra will present two symphonies, Brahms No. 4 in E minor and Rimsky-Korsakoff's Symphony No. 2 (Antar). After that the selections are extremely diversified: a Rossini overture, Chabrier's "Espana," a Strauss waltz, and Alfven's currently, jukebox-popular Swedish Rhapsody.

The Family Concert in March will have such items as "The Man Who Invented Music" by Gillis, Three Dances from Smetana's "The Bartered Bride," Tales from the Vienna Woods and selections from "Blossom Time."

This Family Concert will also have selections by the N.D. Glee Club. It has been a long time since the Glee Club has made an appearance with the symphony. This March appearance will be eagerly awaited by this writer.

The last appearance of the Glee Club with the orchestra saw the presentation of Virgil Thompson's "Testament of Freedom," which was based on the writings of Thomas Jefferson. The South Bend Symphony does not have a chorus such as the Fort Wayne Philharmonic. Consequently, its seasons have seen a noticeable lack of choral music. South Bend does have two brilliant choral organizations in the glee clubs at the University of Notre Dame and St. Mary's College. Future concerts including these two organizations would be greatly welcomed by South Bend music lovers.

The South Bend Symphony Association is currently in the process of selling season tickets. Its varied programs and magnificent guest soloists should be enough to sell anyone. Although the orchestra will present two Youth Concerts on November 15 and February 14, these regular season, Sunday afternoon, concerts are ideally suited for Young People.

As His Holiness, Pope Pius XII, said: "Beautiful music is a universal language that speaks directly from heart to heart, over distant seas and across the frontiers of nations."

PLAN HERB SHRINER SHOW — Notre Dame Alumni wives discuss plans for Herb Shriner All-Star Show ticket sale. Mrs. Robert Kearney, Mrs. Maurice J. De Wald and Mrs. Edward J. Disser, wives of Notre Dame Alumni, review plans for the Notre Dame Scholarship Fund Benefit sale of tickets for the Herb Shriner All-Star Show appearing at the Coliseum Sunday afternoon, October 11. The local Notre Dame Scholarship Fund will participate in the proceeds of all tickets sold through the Club's ticket office at Meyers and McCarthy opening Thursday, October 1. Alumni members wives will staff the ticket office.

Two Directors To Handle St. John Drama Club's 'Song Of Norway'

"Song of Norway" will be interpreted by two experienced directors. The St. John Drama Club production of the popular operetta will come to the boards of the Whiting Community Center Saturday and Sunday evenings, October 17th and 18th, at 8 p. m.

Evelyn Sabol will set the music pace for "Song of Norway" while Mary Mores takes care of the dramatic interpretation. Two directors were needed because of the operetta's difficult musical score and abundant dialogue. The story of Grieg's life requires more dramatic interpretation than is usually found in the ordinary musical. Moreover, Miss Sabol is singing the female lead of Nina, Grieg's sweetheart.

Within the past five years Miss Sabol's name has become synonymous with musicals at St. John's. "Song of Norway" is her fifth directing enterprise. Miss Sabol also sang roles in two of these musicals.

Prior to her coming to St. John's as organist, choir director, and school music director, Miss Sabol taught at St. Mary's College, Notre Dame, her Alma 'Mater. While working at St. John's she also completed work on her Master's Degree in Chicago.

Two summers ago Miss Sabol did bit parts and chorus work with the St. Louis Opera Company. This past summer she studied at St. John's College in Minnesota. Calumet area audiences will also recall her many solo appearances at various functions. Bernard Qubeck who appears as Edvard Grieg in "Song of Norway" has done vocal duets with Miss Sabol at several local events.

"Song of Norway" represents Mary Mores' second stint at directing. In 1949 she engineered "Meet Me In St. Louis," a musical. A versatile actress, Miss Mores merited a Benedict Award for her sterling portrayal of Blanche in "Son of the Scaffold" in 1950. She has played a variety of roles, both major and minor types. In "Song of Norway" Miss Mores plots all dramatic action.

Both Miss Sabol and Miss Mores studied directing under John L. Bettenbender at the Calumet Center of St. Joseph's College in Hammond. Bettenbender is head of the drama department at Loyola University.

Notre Dame Alumni Plan Herb Shriner Ticket Sale

Fort Wayne—Through the cooperation of Zollner Productions, the Notre Dame Alumni Club of Fort Wayne will share in the proceeds of the Herb Shriner All-Star Show coming to the Allen County War Memorial Coliseum on Sunday afternoon, October 11. The announcement was made jointly by Robert Kearney, President of the Notre Dame Club and Carl Bennett of Zollner Productions.

The Notre Dame group will place a large block of reserved seat tickets on sale at Meyers and McCarthy Men's Store beginning Thursday morning, October 1. A portion of the proceeds from the sale of these tickets will be turned over to the Notre Dame Club's Fort Wayne Scholarship Fund to be used in educating worthy youth from this area.

Club members and their wives will staff the Notre Dame Alumni Ticket office at Meyers and McCarthy, promoting the sale of Herb Shriner All-star Show Tickets for the benefit of the local scholarship fund.

This attraction, billed as "Welcome Home, Herb" event, will appear at the Coliseum for one performance on Sunday afternoon, October 11. Shriner, a top-flight television and radio star is a Fort Wayne boy who has established himself as one of the leading comedians of the day.

In commenting on the joint promotion, Kearney stated that his organization plans several similar events during the coming season to support the scholarship program as well as other charitable and educational activities of the Notre Dame Club.

O'Sullivan Has Leading Role In Dramatization

Fort Wayne — Maureen O'Sullivan pours the full richness of her dramatic talents into the leading role of an "Hour of St. Francis" dramatization which is as fresh and as startling as tomorrow's headline. The story will be heard at 9:15 a.m. Saturday, Oct. 3, over Radio Station WOWO.

The story opens with a familiar action in a strange setting. A woman is mixing a cake in a kitchen. But the woman is Sister Victoria, of the Maryknoll Missionaries, and the kitchen is located in a mission district of North China. That is why the sound of marching feet is enough to bring all activity in the kitchen to a halt.

Sister Victoria finds herself caught in the wheels of a machine which drags her into a nightmare existence. Five months later, she discovers in the very ashes of defeat a spark that means new hope for her and half the world.

'Midget Monks?' Title Of Vocational Booklet

St. Meinrad—"Midget Monks?" is the unusual title of a new vocational pamphlet describing St. Placid Hall, the only preparatory school for Benedictine Brothers in the U.S.A. This school, located at the century-old Abbey of St. Meinrad, has a current enrollment of twenty-seven student Brothers who are called Oblates.

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Christ Will Save Us . . . If We Let Him

We Are Members Of His Mystical Body And Must Live In Union With Him

REV. RICHARD GINDER

ACCORDING to our Holy Father Pius XII, writing in his encyclical *Mystici Corporis* (June 29, 1945), "Christ is in us through His Holy Spirit, Whom He imparts to us and through Whom He acts in us, so that any divine effect operated in our souls by the Holy Spirit must be said to be operated in us also by Christ . . .

"It is due also to this communication of the Spirit of Christ that all gifts, virtues and miraculous powers which are found so eminently, most abundantly, and fontally in the Head, stream into all the members of the Church and in them are perfected daily according to the place of each in the Mystical Body of Jesus Christ, and that, consequently, the Church becomes as it were the fullness and the completion of the Redeemer, Christ in the Church being brought to a complete achievement.

"This, in brief, is the reason of St. Augustine's doctrine that Christ, the Mystical Head, and the Church, which like another Christ represents His person on earth, together constitute one new man joining heaven and earth, in the continuance of the saving work of the cross; Christ, Head and Body, is the whole Christ."

It is by baptism that we are assimilated or "built into" the Mystical Body of Christ. At baptism the Blessed Trinity first come into the soul and take up Their abode there, bringing with Them sanctifying grace and the power of living God's own life—what we call the supernatural life.

The preservation of that life requires a union of our will with Christ's. We must do as He tells us and avoid what He forbids. The perfecting of that union is the whole aim of our life on earth. That's why we're here: so that we can learn to live as Christ wants us to. We want to achieve the happy state of St. Paul when he could cry out, "I live, now not I, but Christ liveth in me." When we reach that point, we're fit for heaven—but not before! We must drive the "me" out of ourselves and supplant it with Christ. As St. John the Baptist said, and it should be the key to all our spirituality, "He must increase, I must decrease."

Work Of A Lifetime

For baptism, although it takes away original sin and joins us with Christ in His Mystical Body, still leaves us with a deranged nature, and while we cry death to the "old man" at our baptism, it will take us a lifetime — perhaps longer — to choke off our selfishness and learn control over our lower nature. There remains that tension in us between good and evil expressed by St. Paul when he cried out:

"I do not do the good that I wish, but the evil that I do not wish, that I perform . . . For I am delighted with the law of God according to the inner man, but I see another law in my members, warring against the law of my mind and making me prisoner to the law of sin that is in my members. Unhappy man that I am! Who will deliver me from the body of this death? The grace of God through Jesus Christ Our Lord" (Romans 7: 19-25).

At baptism, then, God the Father adopts us as His children ("Our Father," we pray, "Who art in heaven") and Jesus takes

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Our Weekly Chat With You

Dear Readers...

A READER of our paper writes us the following letter, which indicates how little most members of Protestant churches make of Baptism which Christ declares to be a "must" for salvation.

Those who understand what Baptism is will readily grasp how it is a "must." We came into this world in the natural order, children of our own parents, but we are destined to a supernatural or a divine order. To attain to a divine order we must be adopted by God as "His" children.

You will note that the average Protestant claims that one must be a believer before he can be baptized. But if he understood that only children of God can enter the Kingdom of God in the next world, it is clear that Baptism is necessary for infants as well, for unless they be adopted as children of God they remain only creatures living in the natural order, the human order, and are not conditioned for reception into the supernatural bliss, which is the order in which God lives.

The letter follows:

"There seems to be so much difference on the subject of Baptism as Catholics know it and of Baptism as non-Catholics know it, that I'd like very much to have you discuss this matter in a way which may be presented for non-Catholic reading and consideration.

I recently assisted in the sickroom of a non-Catholic women, married into our family happily for a number of years. During the last weeks of this lady's illness, she prayed devoutly, almost constantly, had the minister pray with her possibly once or twice a week for about two months. (However she had never belonged to any particular church or denomination) and her nephew and his wife, who were very close to this particular minister's church, prayed with the sick woman nearly every evening. But only after her death, did I think to ask about her ever having been baptized, and was amazed to learn that she never had been. Why I didn't think of it before her death, I'll never know, and I feel terribly, terribly responsible, because I know she would have wanted it.

"After her death I asked this nephew's wife why it was that the minister never brought up this subject, since I felt it was so es-

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O.S.V. Writer Will Help Guide Your Family Entertainment

Radio . . . . Motion Pictures . . . . Television

DALE FRANCIS

WHEN the Legion of Decency condemned "The Moon Is Blue" as unfit for Catholic patronage the Legion was properly fulfilling its function.

The adolescent-minded producers of this silly little film apparently intended to sound very adult, but they succeeded in attaining the approximate intellectual level of little boys who think they are being grown up when they chalk forbidden words on public walls.

There are those in Hollywood who constantly complain that censorship prevents them from producing mature films, but the plain truth is that they are incapable of recognizing that such excursions as "The Moon Is Blue" into the realm of what is called "frank talk" do not represent maturity but immaturity.

The Legion of Decency had no choice in the matter. The film was condemned. Catholics have stayed away from the picture, but the producers have capitalized on the condemnation and the result is "The Moon Is Blue" is one of the top boxoffice hits of the season.

In Hollywood there are many real artists, many persons seriously interested in a serious art form, but there are many others who are only interested in whether the product is economically successful. They must be increasingly aware that while Catholic condemnation of a film may mean a certain loss of patronage it can also mean added publicity. They must also be aware of the unfortunate fact that while Catholics unite to protest against bad films they seldom

Continued on page 15

For High Schools And Discussion Clubs

St. Francis Of Assisi—Feast October 4

IT is generally held that St. Francis of Assisi was the most perfect person since the time of Christ, because he copied Christ nearly perfectly. He was born at Assisi in Umbria, of very wealthy Italian parents. In youth, because of his clean heart, he was always joyous and almost hilariously happy among his companions.

His father wanted him to make his mark in the world, but the thoughts of Francis ran in the opposite direction. He wanted to be happy, but by close union with Christ. Because Christ was God, yet gave up His heavenly glory to come into this world and embrace poverty, Francis decided that he would wed what he called "lady poverty." His father did everything he could to dissuade Francis from fulfilling his desire to become a great missionary, but to no avail. Hence he disinherited him, which led Francis to say to him: "I shall now feel more free to give myself unreservedly to my Father, Who is in Heaven."

ST. FRANCIS OF ASSISI — This photo is a reproduction of a painting of St. Francis of Assisi, founder of the Franciscan Order, by Lodovico Cardi Da Cigoli, and is from the Allinari collection in Italy.

Francis pursued ecclesiastical studies because he was determined to establish a Religious Order that would be dedicated to extreme poverty and to the reformation of society. He did not, however, go beyond the Order of Deacon because his humility deterred him from embracing the priesthood. He was only 24 years old at this time, and was dead before he reached his 46th year. Yet those who followed him as Franciscans numbered more than 5,000 before he died.

This was early in the 13th century. Yet his Order flourishes in every country in our own day—700 years later.

Francis had wanted the joy of imitating his Master by enduring martyrdom. For that purpose he set out for the Holy Land, which was then occupied by Mohammedans, to whom he preached, but could not convert. Respecting his earnestness and his extreme piety, the Moslems did not persecute him.

The Poet Dante tells practically the whole story of the life of St. Francis in a poem. More books have been written about him even by Protestants, than about any other saint.

The Franciscans are divided into several groups: The Friars Minor, itself divided into Black and Brown Franciscans—the name be-

Continued on page 7

Fort Wayne N.C.C.N.

Plan Luncheon For Catholic Nurses At Annual Convention

Fort Wayne—The Fort Wayne Diocesan Council of Catholic Nurses is planning a luncheon to be held on Saturday, October 3, 1953 for the Catholic Nurses attending the Indiana State Nurses Association Annual Convention. The luncheon is being held at the American Legion Home at 315 West Washington Street. Miss Ann Houck, Executive Secretary of the National Council of Catholic Nurses will be the honored guest and principal speaker.

In charge of the luncheon arrangements, are the following Fort Wayne Deanery members: chairman, Mrs. Marie Breman; co-chairman, Mrs. Margaret Schuh; and decorations, Mrs. Mary Robin and Mrs. Madeline Ebbing.

A Mass for the Catholic Nurses is being offered at the Blessed Sacrament Chapel at 7:30 a. m., Saturday, October 3, 1953.

Family Retreats On Increase, Booklet Reveals

Washington, D.C.—(NC)—Family retreats in which husbands and wives pray, study and meditate together on the ideals of Christian marriage, are on the increase throughout the U.S.

Increased popularity of the husband-wife spiritual exercises is reported in a new publication, "Family Retreat Conferences" by Father Edgar Schmiedeler, O.S.B. director of the Family Life Bureau, N.C.W.C.

The 80-page booklet, containing a series of eight conferences for family retreats, was prepared at the request of the Family Retreat Committee, consisting of Family Retreat Directors and Diocesan Family Life Directors.

The volume defines the Family retreat as a set of spiritual exercises that focus attention of husband and wife together on the spiritual aspects of their wedded life.

Material of the new publication is based on experiences with family retreats that have been given by Father Schmiedeler in various dioceses of the country. The Christian family as a replica in miniature of the Mystical Body of Christ is the main theme of the eight conferences.

Reintroduction into the home of sacramentals, religious devotions and celebration of religious milestones of the family members is stressed in the conferences.

Family retreats are climaxed with a Family Holy Hour at which husbands and wives renew their marriage vows.

PARISH LIBRARY DEDICATED — St. Adalbert's Library of Adult and Children books was blessed and dedicated in South Bend last Sunday by the Very Rev. Msgr. I. J. Gapczynski, pastor. Shown in the photo are (left to right): Martha Rogowski, librarian, Monsignor Gapczynski, and Theresa Szklarek, librarian. The library is located in the parish school and is a lending library for the parishioners. — Photo by Ted Mroczkiewicz.

Soviet Teaching Formula . . .

Truth To Few; Lies To Many

Pleasantville, N. Y. —(NC)— Soviet Russia's educational policy always shall be to teach a chosen few the truth but to teach the masses of others just what the Soviet Union wants them to believe.

This disclosure — out of the mouths of Soviet leaders themselves— has been recounted by William C. Bullitt, former U. S. Ambassador to Russia, in an article called "Soviet Education — In A Nutshell" in the October issue of **The Reader's Digest** magazine which is published here.

Mr. Bullitt said that when he was serving in Moscow, he was given a copy of a Soviet schoolbook from which children of eight studied reading. He said illustrations headed each chapter and under the one entitled "America" was a "drawing depicting hideous men and women wearing jewels and elaborate evening clothes dancing to the music of a jazz band while in a cellar below emaciated children below worked at factory machines."

The former diplomat said the text of the book read "America is a country where children of workmen and farmers are forbidden to learn to read and write. They are given nothing to eat but bread. At the age of six they are put in cellars to work at factory machines, while the rich dance over their heads."

Mr. Bullitt wrote that he first was amused over the absurdity of the affair, but after thinking the matter over, determined to do something about it. He said that he invited Maxim Litvinov, then Commissar for Foreign Affairs; Andrei Bubnov, Commissar for Education, and Nikolai Bukharin, then editor of **Pravda**, to drop in on him for a talk.

He showed them the book, Mr. Bullitt related, and asked them how they expected to educate men to run the affairs of the Soviet Union if they were taught outrageous untruths instead of the facts of life outside the Soviet Union.

Priest-Physician Says . . .

Family Doctor Deserves Top Spot In Field Of Medicine

Sherbrooke — (NC)— The family doctor has earned the No. 1 spot in the field of medicine, a French priest who also is a physician, told members of the French-language Doctors of Canada at their convention here.

The speaker was Canon Joseph Geraud, director of the Grand Seminary and professor of theology at Lyon, France. He recently was named general procurator of the Sulpicians at Rome. He came to Canada this year at the invitation of His Eminence Paul Emile Cardinal Leger, Archbishop of Montreal, who also is a Sulpician, to conduct retreats for clergy.

The family doctor, Canon Geraud said, should have the call over the specialist. He said there is a danger of building up imaginary ailments when a person runs to a specialist everytime he feels ill. Such practices, he said, also retard the specialist who cannot find time for his duties when his office is cluttered up with "false patients."

Canon Geraud expressed the hope that the day never will come when the family doctor becomes a rarity.

When Father Geraud was ordained in 1929, he was invited by his superiors to continue medical studies which he had started prior to entering the seminary. He received his medical diploma in 1943 and a few years later was awarded degrees in occupational medicine and in psychosis. He comes from a medical family—his father and a brother are physicians.

Canon Geraud explained that occupational medicine deals with the studies of fatigue and its causes. He said, for example, the fatigue of a young priest often comes from lack of sufficient sleep resulting from the multitude of his duties.

He advocated that there should be periods of silence and rest in the lives of children and adolescents in order for them to lead more normal lives. He said that the radio, television and the movies constituted the biggest shocks to the nervous systems of the young people today.

AFRICA BOUND—Miss Jean Gartlan, (above) of New York, staff member of the NCWC Office of UN Affairs, is enroute to the African Gold Coast for a year's volunteer work with the Divine Word Missionaries. She will teach journalism and serve as a consultant with diocesan papers there in conjunction with their program to train a staff of native journalists. (NC Photos)

Fr. O'Brien Tells Women's Council . . .

Million Converts A Year Can Be Realized If Laity Goes To Work

Austin, Minn. — More than a million converts a year will be won when our laity roll up their sleeves and really pitch into the work of recruiting churchless friends and neighbors for the inquiry classes now being conducted in virtually every parish, the Rev. John A. O'Brien declared here last Sunday at the annual convention of the Diocesan Council of Catholic Women.

The noted author, convert-maker and Notre Dame professor emphasized that there are two chief means by which the churchless people of America can be won to Catholicism: the enlistment of thirty millions of our laity in convert work and the inquiry classes where thirty can be instructed as effectively as one.

"Within the past few decades," Father O'Brien said, "Catholic men and women have begun to realize that Christ's command to 'teach all nations' applies to them as well as to priests. The doubling of the annual total of converts in that period is due largely to their zeal in recruiting prospects for instruction.

"We have, however, only scratched the surface," Father O'Brien declared. "The ten per cent who have made an effort to win converts have demonstrated that they can double and triple the fruitfulness of any inquiry class by bringing churchless friends to it," he said. He told how zealous soldiers and sailors have actually instructed their comrades in the Catholic religion and presented them to their chaplains ready for Baptism.

"What they have done, every Catholic man and woman can do if they will but try," Father O'Brien stressed. Recalling the Holy Father's plea for the laity to share in the apostolate, he asserted that "the time has come when every Catholic family must invite unaffiliated neighbors into their home and in a friendly way explain to them the saving truths of Christ."

Batticaloa, Ceylon —(NC)—The first summer school in theology for nuns in Ceylon was conducted here by a group of American Jesuits.

Dr. Max Andrews

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On The Alert

MR. ERNEST T. WEIR is a man for whom we have considerable respect. Chairman of the National Steel Corporation, he is one of that dwindling species known as the rugged individualist. Hence we were interested and somewhat surprised at his recent press handout on U.S.S.R.-American relationships. The Commies loved it. They printed almost the whole thing in **Pravda**. But anything the Reds like is bound to smell like fish in our Western nostrils.

Mr. Weir entitled his screed "Notes on the Foreign Situation Based on A Trip Abroad." On page 4 he wrote, "I think the majority of Americans are wrong—totally wrong—in holding that the Europeans are not:

1. Bearing their proper share of
   A. Physical burdens of military defense
   B. Provision of men-soldiers
   C. Money
   D. Material
2. We think the Europeans are defeatist in spirit."

Points A, B, C, and D were answered in this column under date of September 6 where we noted that Americans are becoming disgusted with the Europeans precisely because they are not bearing their proper share in their own defense. To recall just one point: Each American is currently putting up $69 a year for Europe against the individual European's $58.

But then Mr. Weir goes on to argue that "Europe cannot be convinced of our righteousness by

1. Coercion
2. Threats
3. Moral preachments
4. Punitive action."

'Moral Preachments?'

We'll grant Mr. Weir's point here, but we can't allow his inference that our Government has been acting along those lines. If Mr. Weir can show us how Dean Acheson ever used coercion, threats, moral preachments or punitive action, we'd like to see it. The fact is that we came away from the Lisbon and London conferences without our shirt.

"Moral preachments?" Does Mr. Weir refer to the Atlantic Charter and the Four Freedoms? We can hear the bitter laughter of the millions enslaved in Poland, Yugoslavia, and Korea. Those documents were crass propaganda issued for political purposes. On December 20, 1944, when President Roosevelt was asked about the Charter signed by him and Churchill, he told the press that there was no such thing. It was just a release scrawled on a piece of paper and handed to the radio operator. Nobody of any importance ever gave it any attention once it had served its purpose.

On the contrary (speaking of "Moral preachments"), Roosevelt with Hiss at his side, after promising Manchuria to Chiang at Cairo, turned around and gave it to Stalin at Yalta. Poland, for whom Britain went to war (and dragged us in by the backdoor) was thrown to the Kremlin, and General Anders was told to keep quiet. Mihailovitch was murdered to enthrone Tito, and Benes was driven to suicide. And remember the Tyler Kent Case . . . Is that what Mr. Weir refers to as "Moral preachments?"

On page 7, Mr. Weir says "I think any fair-minded person should hesitate to criticize our friends in Europe. They want peace and to get it they are willing to make concessions but they will not compromise on any vital principle. They have been educated in the great ideals of Christian civilization."

Grounds For Criticism

But there are some points about which we have a right to be critical. Britain, for instance, has been shipping rubber and tin through the U.S.S.R. for reshipment to Mao's army in North Korea in order to kill British soldiers defending South Korea. And that's only a part of it. Our common enemy received altogether $2-billion in contraband from our so-called allies. Charles Wilson said that **anything** shipped to the Commies helps their war effort. Doesn't Mr. Weir agree that at least here we have legitimate grounds for criticism?

As for the Christian education of Europe—! All the enormous heresies now plaguing the West have had their origin in the secularized universities of Europe. Communism was not thought up by a Russian but by a German. And speaking of England, Hilaire Belloc once told Archbishop Downing that "The tradition of clear thinking was lost to the English people at the Reformation." Men were then forced to accommodate themselves to all manner of changes in religion, with the result that they came to regard even contradictory propositions as reconcilable. This confusion of thought, said Belloc, had come to pervade every walk of life; the bankruptcy of intellect had led to the enthronement of sentiment.—In other words, an Englishman has little difficulty believing that a thing can be at the same time both white and black.

By God's Providence, our country has been thrust into world leadership. We are bound to set moral example before mankind. So far we haven't done that. Think of Yalta!

"We have been the recipients of the choicest bounties of heaven; we have grown in numbers, wealth, and power as no other nations have ever grown. But we have forgotten God. We have forgotten the gracious Hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us."

If those words applied 90 years ago when Abraham Lincoln first wrote them, they are even more to the point today.

• • •

'Hire The Handicapped'

WHY hire the handicapped? Because they are our afflicted brethren. Because each of our neighbors is another Christ. If we love our neighbor when he is in good health, sound of wind and limb, then we love him even more and have compassion on him when he is carying the cross of physical affliction. Why hire the handicapped? For the love of God—that's why.

We are annoyed, then, every time we pick up a piece of mail with the cancellation "Hire the handicapped," because immediately they rob that beautiful thought of all Christian value, providing as the motive: "It's good business." They're asking us to exploit our neighbor's affliction and turn it into a cash profit for ourselves.

Next we'll likely see "Go to church—Increase your profits."—"Get on your knees—It pays off."

This is the religion of Anti-Christ.

• • •

How It Worked

MORRIE RYSKIND is a Hollywood script writer and the author of several Broadway plays. In 1944 he helped organize the Motion Picture Alliance for the Preservation of American Ideals—MPA for short. It was a group of writers and actors banded together against Communism. Those were the days when the Screen Writers' Guild was run by the Reds, and there was the Hollywood League Against War and Fascism, the Hollywood Anti-Nazi League (what decent man wouldn't join this organization, Ryskind asks, even if he were to be slightly puzzled when it disbanded right after the Soviet-Nazi pact?), the Hollywood This and the Hollywood That.

Recalling his experiences for **Human Events**, Ryskind says that by the end of 1946, most of the Hollywood businessmen had been sucked into the various fronts and had become Liberals. "This was a brand new role, and they were enjoying it to the hilt. For the first time in their lives they were being treated as Intellectuals and not as mere money-grabbers. By simply joining an organization—and making a suitable contribution—they could sit at dinner with the Hollywood Intelligentsia and listen to discussions on Art (the Russian Ballet), Literature (Howard Fast's latest book), World Affairs (how Stalin is cooperating with Roosevelt and to Hell with the MPA). New horizons opened to them and they realized how drab their previous lives had been. They began to produce 'significant' pictures: the Warners did 'Mission to Moscow' and Sam Goldwyn made an epic on life in the Soviet fatherland as Lillian Hellman saw it."

In its early days, MPA had 750 members—"And then the Commies let loose the poison gas. It was during the war, so 'Hitler's Friends Organize' ran the screaming headline in the **People's World**. 'Red-baiters, pro-fascists, anti-labor, anti-Semites,' yelled the Commies and, given that music cue, no true Hollywood Liberal could resist joining in the chorus. Katherine Hepburn denounced us in a speech at Gilmore Stadium; John Gunther flew in to Hollywood, had dinner with the Proper People, got the lowdown on us, and shortly after issued his findings. Elmer Rice, consulting his ouija board, castigated us in the **Saturday Review** and added one more charge against us: that of Jim Crowism, probably based on the obvious fact that we didn't see eye to eye with Paul Robeson."

Campaign Of Slander

The Commies decided that, with the large number of Jews in the industry, they could best fight MPA by slandering it as anti-Semitic.

"And with that they started. The cells in each studio got on the job—with excellent results. Thus, if producer A was Jewish, Comrade X, a writer, in discussing the cast, would mention that B (an MPA member) was a fine actor and would fit the role but they oughtn't give an anti-Semite a part in these times. The startled producer, who had known B for years, would ask what he meant. Then X, reluctantly and in strict confidence, would confide something that he said B had told him about Jews. Angered, the producer would usually blurt out that B would never work for him again. And, in spite of the confidence, you couldn't blame him if he managed to inform his co-religionists of what B had done. 'We didn't have to say another word after the first time,' said the ex-Red (Ryskind's informant). But B never knew what hit him. After a while, his agent would suggest that there might be more jobs if he dropped his MPA membership and joined one of the more Liberal organizations that the Right People belonged to."

We find this very interesting as a classic example of the smear-method, a technique still being used by the Commies in fighting the forces that threaten to expose them.—Senex.

HEADS MISSIONARIES — The Very Rev. Patrick McCabe, M.S.C., of Melbourne, Australia, was re-elected Superior General of the Missionaries of the Sacred Heart of Jesus at a general chapter meeting in Rome. Father McCabe, 55, was elected to his first term in 1947. The United States Province of the order, with headquarters at Geneva, Ill., has foundations in the Archdiocese of Philadelphia and the dioceses of Rockford, Ill., Providence, R.I., Toledo and Youngstown, Ohio, La Crosse, Wis., and Sioux City, Ia.

Brother Michael's Quiz

Read this week's installment of **Brother Michael's Magic** carefully. Then try to answer each of the following questions. You may use your catechism to help find the answers. Five right is excellent; four right, very good; three right, passing; two right poor, and if you get less than two correct Brother Michael is ashamed of you!

1. What is Lesson 12 in the Catechism?
2. What do we mean by the marks of the Church?
3. How many true Churches are there?
4. Why is the Catholic Church one?
5. Who was the first Pope?

See answers on page 7.

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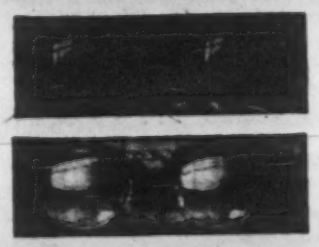

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RIGHT or WRONG

Editors' views on current events and others' comments

Comment On A Manifesto

THE CHRISTIAN ADVOCATE, the official voice of American Methodism, carried a lengthy editorial in the March 26, 1953, issue, containing a comprehensive statement of Protestant beliefs. In it the editors represent that while Catholics are told what they must believe, Protestants, cherishing freedom and exalting the individual person, must make up their minds for themselves.

Now if Catholics require their people to believe definite doctrine, it is because Christ Himself required it of His followers. Did He not say to His Apostles, and since the Church was to last to the end of the world, to their successors as well: "He who hears you hears Me" (Luke 10:16)?

Did He not say "He who will not hear the Church let him be to thee as a heathen and a publican" (Matt. 18:17)?

Did He not tell the Apostles in His last words "Teach them to observe all things whatsoever I have commanded you" (Matt. 28:2)?

This last text certainly is very strong, namely, that Christ actually commanded the Apostles to teach all the truth.

We have not, and we do not want any freedom in reference to "truth." We all want to "know" the truth and Christ tells us that we are made free by "knowing" the truth (John 8:32). He meant to say that our minds are made free from error when we know the truth.

Who wants freedom in relation to mathematical truth? In other words, who wishes to believe that twice two are five or sixteen?

Who wants freedom in regard to scientific truth? We have no more right to go out on our own and select what we would like to believe than we have a right to differ from the findings of the mathematician or scientist. We are free, of course, in the sense that we can believe as we please, but who wants to believe wrongly?

The astronomer tells us that the sun is 93,000,000 miles away from the earth. Who wants to try to verify that by his own investigation? The same sun we are told, is 109,000 times larger than this earth. Would you ever take the trouble to figure out for yourself whether the astronomer is right or wrong?

Who Changed It?

The editors of The Christian Advocate also say that there is difference in doctrine among Protestants and Catholics. Is it to be assumed, therefore, that the Catholic Church, which goes back to Christ's time, is wrong and that the modern churches are right? Which one among the 18 divisions of Methodism is right, and which wrong? Among the 17 different bodies of Baptists? Among the 22 Synods of Lutheranism? Among the 12 divisions in Presbyterianism? Were not these divisions created by differences of belief in doctrine?

The editors claim the difference between Catholic and Protestants "root back in the Roman Catholic doctrine of the authoritative and infallible Church, which Protestants do not accept." Are Protestants right because they do not accept the doctrinal authority? Do they not accept the Bible on the sole authority of the Catholic Church? Do they not observe Sunday because Catholics transferred the day for public worship from Saturday to Sunday? Do they not observe Christmas and Easter on days appointed by the Catholic Church? Isn't the liturgy of most sects taken from the Catholic Church?

The editors continue: "Protestants maintain that the Christian Church was divinely established on the solid rock of a personal confession, not on the character of a person, even the indomitable Peter." Yes, Protestants maintain that, but are they right? All Christians from Apostolic times for more than 1,000 years believed differently than Protestants on this matter.

At the time Peter was selected by Christ as an Apostle his name was not Peter, but Simon, son of John. But Christ told him at the very time that his name would be changed to Cephas, which means a "rock." Then after Peter did make that confession Christ said to him: "Thou art Cephas and upon this cephas I shall build My Church, and the gates of hell shall not prevail against it. To thee I shall give the keys of the Kingdom of Heaven" (Matt. 16:18-19).

Now St. Gregory tells us that whenever Matthew uses the expression "Kingdom of Heaven," he means Christ's Kingdom on earth. To deliver keys certainly means to deliver authority.

The editors claim, as they naturally must do in self-defense, that Protestants should not assume that their mission is chiefly one of protesting. But the fact is that Protestant churchmen of various sects have banded together to do nothing else but Protest. Isn't that what the POAU was formed for? Follow Protestant Conferences or Conventions and find a single one in which there has not been some protesting against the Catholic Hierarchy or against the appointment of a representative of the president to the Vatican, or the use of bus facilities to carry children to the public school nearest to a Catholic school, etc.

We Believe It Too

The positive things for which The Christian Advocate claims that Protestants stand are:

(1) Priesthood of all believers. Catholics believe that. The Sacrament of Confirmation was instituted for the purpose of bringing the laity into the work of promoting Christ's cause. But Christ Himself acted as a priest "according to the order of Melchisedek" at the Last Supper, and commissioned the Apostles to exercise that priesthood. St. Paul told the people in his letter to the Hebrews that there are "high priests taken from among men, ordained for men in the things that pertain to God" (Heb. 5:1); to "offer gifts and sacrifices for sins."

The fact that the priests were called Presbyters in the New Testament is no refutation, but rather a proof of the priesthood because the Greek word for priest is Presbyter—and St. Paul wrote in Greek.

Sacrifice has always been of the very essence of religion, established by God in the Old Law, which Christ came to fulfill by instituting a more perfect sacrifice; and an altar has no meaning without an ordained and a commissioned priesthood. St. Paul writes: "We have an altar" (Heb. 13:10).

False Charge Of Politics

The editors speak of the "political maneuvering of the Roman Catholic Hierarchy today." We would like to know of a single instance of the Catholic Hierarchy interfering with anything political or even meddling with anything political. The Catholic Bishops of the U.S. has met annually in Washington for more than 30 years, yet they have never even discussed a political matter. Every member of the Catholic Hierarchy is absolutely independent of the others. He is supreme in his own particular jurisdiction. No Bishop knows what the political ideas of another Bishop are. Even the National Catholic Welfare Conference, established by the Bishops of the United States, is something voluntary. Each Bishop may belong to it or stay out of it.

The editors seem to assume that Catholics may not approach the Heavenly Father or Christ directly, but that they must do that through the priest. That is not true. Every official prayer of the Church is offered to God the Father "through Jesus Christ our Lord." Intermediaries are usually between the faithful and Christ "the one Mediator by redemption" (1 Tim. 2:5). Protestantism uses human mediators as well as Catholicism, but it does not realize it. Ministers do it whenever they ask the prayers of the congregation. The minister does it every time he prays for his people. There is a difference between mediators by intercession and mediators by redemption. There can be only one of the latter kind, of course. Read in the very next verse in Timothy, and see the sense in which Christ was the only Mediator.

Because Protestantism cannot trace its origin back to Christ, it is quite common for ministers to say that Christ founded no Church, and the editors of The Christian Advocate implies that when they say: "The Catholic thinks of Christianity as an institution, legally and formally founded, with authority vested in a hierarchy, and with that authority in absolute control of doctrine, conduct and even the means of salvation through the Sacraments."

It is certainly historical that Christ founded a Church. He said that He was "building His Church against which the gates of hell would not prevail" (Matt. 16:18).

St. Paul speaks of persecuting the "Church of God" (1 Cor. 15:9). He tells us (1 Cor. 12:28) that "God, indeed, hath set some in the Church; first apostles, secondly prophets, thirdly doctors, etc."

The hundreds of thousands of martyrs of the first three centuries were certainly members of one Church, and not merely followers of Christ. If the editors of The Christian Advocate would visit the Catacombs under the city of Rome, they would be convinced that there was a Hierarchy; that all the first Christians believed in definite doctrines, most of which had been incorporated in the

Continued on page 12

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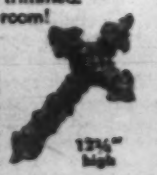

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NO CHURCH FOR CONVERTS

Recently a group of orthodox Christians came to Bishop Ghattas in Egypt begging for a priest and offering him property for a chapel-school. A priest goes each Sunday and has 543 under instruction. Over 100 tots are in the partly built school. This must be finished. There is still no chapel. Won't you help? Your October mites to the CHAPEL-OF-THE-MONTH will be sent there.

The bishop of Trichur, India, still pleads for help to build a MISSION HOSPITAL which he considers one of the most important mission needs at present. $1 buys a brick. A medical kit costs $75. Endow a bed for $250.

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This Week's Conversion Story

What's Rightfully Mine

CHARLES DAVENPORT

LAST Christmas convert-maker Ken Jaycox chuckled over a card received "To Papa, from No.? Elsie." Elsie was one of his many converts and wanted to express her gratitude and encouragement. For Elsie's information, as far as I can figure it out, she is No. 8. Ken got another convert since her. Number 9 was a woman who after becoming a Catholic promptly turned around and brought her husband, a fallen away, back into the Church.

Ken is himself a convert. He was born in an Orthodox Jewish family in Jersey City, N. J. He says his dad practically opened the synagogue in the morning and closed it in the evening.

However, even as a child, Ken was fascinated by Christianity. "Joey," as they called him, was discovered many a time standing on the street corner listening to the Salvation Army. "I knew more hymns than they did themselves," he said. But his Orthodox father would check with him where it would do the most good and tell him in plain, unmistakable Yiddish that he had no business watching such things.

Fortunately, Ken didn't like to go to school. The first day he went to public school, his mother believed him when he told her he got out early. But getting out "early" day after day wasn't such a likely story. He says in those days it was the thing for Conservative and Reformed Jewish families to send their children to Catholic schools, but it was hardly the thing for an Orthodox family to do. But finally his dear old mother talked papa into it. She promised, "The Sisters at St. Patricks will make Joey come to school." They did.

None of Joey's little companions were old enough to make their their first Holy Communion, but he used to hear them talk about this saint and that, about what Sister told them in catechism class. But above all, he liked to sneak into church and "watch Mass." In a way he thought it was a big show . . . and yet in another way he was drawn, fascinated by this fact of Christian worship.

Of course, Joey had to go to the synagogue on Saturdays. He had to sit next to papa, and upstairs mama could look down and see if he was there.

His Catholic Friends

When he was in high school he went around with several Catholics. Apparently they must have been pretty good ones. He remembers that St. Therese of the Child Jesus was a big topic of the day which they discussed. On Sunday mornings, he would go to Mass with them . . . but not at the parish church only four blocks away. Suppose a neighbor saw him coming out and told papa? So they all went to another Catholic church.

Why it should have made an impression on him is hard to say, but he was particularly struck by a funeral he saw at the Passionist monastery in Union City. He peeped through a hedge and saw them carry out the corpse wrapped in a sheet and laid on a plain board. (I was surprised when Ken told me this, because the Passionists don't use that form of burial in this country anymore.) Ken said it looked like his own Orthodox rites —with the plain box and the straw.

He mentioned it to papa when he got home. "What do you mean doing that? It's a sin. You stay away from those places. What were you doing up there anyway?" Ken told him, "We went up to Uncle Ben's drug store." And then had to explain why he had walked almost 20 blocks out of the way. He didn't say he was attending a novena at the Passionist monastery.

Ken kept on going around with his Catholic companions and listening to what they had to say. One day he walked up to the back door of the rectory and knocked. They played in the parish school yard, so he was pretty much at home around the place. He told the priest he wanted to become a Catholic.

"Have you talked it over with your parents?" "No." "What will they say?" "I don't care what they say. I feel that Catholicism is what was promised to my Jewish forefathers. Why should I be cheated out of what is rightly mine?"

The priest instructed Ken and he received Baptism. He was 18 and it was in 1923. He went home on Friday evening. Mama got up from the supper table. She didn't do the dishes; she never did them on Friday night or Saturday. After she lit the Sabbath candle, he told her what he had done. For a moment she couldn't believe it. "Did I hear you right?" she asked. He told her again, and then she began to cry. Her son a Christian! Her son a *goy*! She cried until papa came home on Sunday afternoon. She sent Ken out into the backyard and told papa what had happened.

When she was finished, she called Ken into the living room to face his father. "Have you become a Catholic?" "Yes." "Do you realize what you have done?" "Yes." "Why did you do it?" "After careful study and thinking it over, I have decided that the way we are living is false. The only true way of life is that promised by Christ."

Disowned By Parents

"All right," his father said, "tomorrow morning you are to be packed and out of this house." "I won't wait 'til tomorrow morning," Ken said and went up and packed. His mother said goodby through her tears. He walked out and the door closed behind him. Both their hearts were broken. "If only I had known then the consolation you can find by dropping into the church and talking to our Lord in the Blessed Sacrament," Ken told me.

He walked down to the Hotel Plaza and checked in. He never saw his father alive again. The next time he saw him (13 years later in 1936) the devout old Orthodox believer lay on the straw in his plain wooden casket. After the funeral, one of the neighbors told Ken, "This is the second time they are going to sit shiva." (Shiva is the Jewish period of mourning.) "The second time?" Ken asked, for no one else had died. "Yes," the neighbor told him. "They sat shiva three days when you left." That was the first time he knew that his parents had had a period of mourning over his becoming a Catholic. For them it was as though he had died. Though he got to see his widowed mother, he never returned home, and she never became a Catholic.

How He Wins Others

I asked Ken how he made his converts. He quickly pointed out the need of God's grace and then said: "After that—example. The same way I was converted. There's only one approach—by a person's own actual living the Catholic faith the way it should be lived." "Anything else?" I asked. Ken exploded: "Yes!" Father O'Brien's "Faith of Millions!" The money I've spent on that book! I'm going to start buying them by the gross. I always give it to every prospective convert."

"Faith of Millions" is published by **Our Sunday Visitor**, paper $1.25 and $1.75; cloth, $2.50.

Among the nine converts he has helped into the Church through the grace of God are such various people as an elevator operator, a seamstress, a drug store clerk, a house painter, a secretary to a bank's president, a couple of housewives, a night club entertainer, and a cashier. But his one regret is as yet he has not converted a fellow Jew.

Ken was the first elected president of the first U. S. organized chapter of the API (Archconfraternity of Prayer for the Conversion of Israel). When he goes to the Carmelite monastery for Mass at 5:30 in the morning or when he says his rosary over and over again on the bus, he prays for the conversion of his people. He says: "The day I stand at the baptismal font and watch a fellow Jew become a Catholic through my efforts, then when I blow out the candle, I will be ready to die . . . But until then I'm going to fight tooth and nail to bring the true Faith to my people!"

SEMINARIANS SCRUB FLOORS FOR NUNS — Four brothers of the Assumptionist Order help to get a temporary convent ready for 12 nuns of the Antonian Sisters of Mary, Queen of the Clergy, who cook and sew for the faculty and students at Assumption College in Worcester, Mass. The brothers, all seminarians studying to be priests, are left to right: Roger Perreault of Waterbury, Conn.; Robert J. Fortin and Richard Brodeur, both of Worcester; and Eugene LaPlante of New Bedford, Conn. The nuns returned from their motherhouse in Chicoutini, Canada, where they had been staying since their convent here was destroyed in June by the tornado which swept central Massachusetts.

An All-Year Job

Fire Prevention

T. J. McINERNEY

IN his proclamation declaring the week beginning October 4th as Fire Prevention Week, President Eisenhower has requested all citizens, during this week, to initiate a year-round campaign in their homes and in their communities against the needless waste of life and property caused by fire.

Here are a few suggestions for protecting your home and its occupants **the year around** and this year's Fire Prevention Week would be an excellent time during which to put them into effect:

Electric: Check all electric wiring for worn insulation. Have defective equipment repaired by a competent electrician. Keep small children away from plugs and open sockets.

Rubbish: A prime requisite for fire safety is "good housekeeping." Don't permit rubbish or waste paper to accumulate. Metal containers should be provided for waste and combustible materials. Forty per cent of all fires in multiple dwellings originate in either the cellar or kitchen and most of these fires start in rubbish.

Spontaneous ignition: Because oil rags and mops can ignite spontaneously they should be stored in covered metal containers and removed to the outdoors as soon as possible.

Heating systems: Have your furnace and chimney cleaned and inspected before the heating season, with particular attention to portable oil burners. Most rural dwelling fires are traceable to faulty portable burners. Soot-encrusted chimneys and flues are also dangerous.

Keeping matches out of the reach of small children and avoiding the dangerous practice of smoking while in bed or "relaxing" in a sleepy condition, are other fire-preventers.

Never use benzine, gasoline or naptha for dry cleaning purposes in the home. They are explosives and you won't enjoy the blow-out!

A final thought: You will never repent the fire you prevent!

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Book News, Notes And Reviews

Briefs

THE only juvenile written by Bishop Fulton Sheen, **Jesus, Son of Mary**, has been reissued by McMullen Books at $1.00 per copy. The book is the story of the birth, life, death and resurrection of Jesus written expressly for children. It is illustrated in full color by Rafaello Busoni.

Some readers have queried regarding **The Secret of Happiness**, a book containing 15 prayers of St. Bridget of Sweden. Msgr. John Maguire, Chancellor of the Archdiocese of New York, has warned that the book does not have official Catholic approval as indicated by the publishers. Msgr. Maguire made the announcement at the order of Cardinal Spellman. He asserted that approval was withheld because of a number of objectionable features in the book.

American Press has brought out **Norms for the Novel** by Father Harold C. Gardiner, S.J. The book discusses the principles by which fiction may be judged. It is a greatly expanded and revised book edition of Father Gardiner's booklet, "Tenets for Readers and Reviewers," first issued in 1942.

In Part I the distinguished priest-literary critic takes up five principles for moral evaluation of the novel. These he entitles, "The Norm of Objective Charity," "Objectionable Parts of the Total Effect," "Recognition of Sin for What It is," "Detailed Description of Sin," and "Fiction and the Art of Living."

Part II considers the problem of "Realism and Moral Evaluation," and Part III, treating principles on the functions of literature, discusses "Literature as a Moral Activity," "Literature as Fundamentally Religious," "Literature as Inspiration," and "Literature, Understanding and Charity." A new section has been added which deals with "Literature's Challenge and Creative Reading."

New paper-bound reprints include **Thomas Merton's Seeds of Contemplation** (Dell Pub. Co., $.25); **Bishop Fulton J. Sheen's Way to Happiness** (Maco. Mag. Corp., $.50); and Fulton Oursler's **The Greatest Book Ever Written** (Permabooks, $.50). Among the hard-cover titles is Bishop Sheen's **The World's First Love** (Garden City, $1.49).

VIRGINIA BECK SMITH

This Is Good

'The Juggler Of Our Lady'

THE Juggler of Our Lady adapted by R. O. Blechman, Henry Holt & Co., N. Y., pages unnumbered, $2.50.

The medieval legend of the juggler who gave Our Lady the only gift he had, his ability to juggle, is here rewritten and illustrated by a young artist now serving in the U. S. Army. The retelling, however, is unique in that it is done mainly by pictures. The text is a few scrawled sentences. In fact there isn't a line of printing in the book. The layout is likewise unusual. There is the greatest generosity of white space. Often only the figure of dumpy little Cantalbert appears on a page, dwarfed to near-nothingness by his lack of attainments.

Drawings are in the Thurber manner, so simple as to seem capable of being done by a child, but the art lying in expression and movement. One would have to know the original legend in order to understand this modern version. The author's additions from his own imagination add a certain bite to the story which will be apparent to adults. Briefed beforehand by the old legend itself, children will enjoy turning the pages of this grown-up size book and "reading" the pictures.

Just Read It!

Choir Of Muses

CHOIR of Muses by Etienne Gilson, translated by Maisie Ward, Sheed & Ward, N. Y., 196 pp., $3.50.

Philosophers, some say, are only frustrated poets. Etienne Gilson is a philosopher with few peers, and none will say after reading this book that he is a frustrated poet. Poet, yes, but not frustrated. Indeed, the fullness of both philosophy and poetry are met in him. For proof of his philosophic greatness one need only read **The Spirit of Mediaeval Philosophy**, a classic. Now he turns with the wisdom of a 69-year-old man to treat a subject which requires as much living as learning. Here he considers the effect that a selected handful of women have had on great artists.

In Greek mythology the Muses were the goddesses invented by men to explain the superhuman reaches of great art. For throughout the ages men have sought to explain the beauty they created and have found it only in divine inspiration, in some power above. So out of needs of their nature they fashioned goddesses. But, as a Christian artist like Dante later explained, these images of the real good "are false images which never fully keep their promise." The promise, false though it be, is yet the spur of great art. It goads the artist to mount up from the sensual to the aesthetic and perhaps even to the religious. The false goddesses might even point the way to God.

The Choir of Muses which Gilson introduces is not the ancient Greek Nine. The intriguing relationships he analyzes are those between Petrarch and Laura, Baudelaire and Mme. Sabatier, Wagner and Mathilde, Auguste Comte and Clotilde, Maeterlinck and Georgette, Goethe and Lili. Out of their complex stories, described in all their stormy details, Gilson arrives at certain conclusions.

The most notable of his findings is that each of these great men chose his Muse consciously. Each knew that only by placing a beloved on a pedestal where she would be eminently desirable and yet unattainable would he be able to surpass both her and himself to reach that lonely height of creative genius which is called real art. The artist cannot create perfect beauty if his image of that beauty is imperfect. Once his Muse descends from that pedestal she has lost her value as inspiration. Once the woman becomes only a woman and not a deity, albeit a false one, she is no longer of use to the artist. All that the artist asks of his Muse is that she give him her spirit.

The problem is that the artist asks of a woman only what religion can ultimately give. As Gilson remarks, "Nothing is more striking in its repetition through the centuries than the tendency of such poets to talk the language of religion." This is so because the artist must recognize that the object of his art is something divine. To serve it he denies himself in an asceticism somewhat similar to that of the saint.

In his illuminating chapters on art and love and the artist and the saint, Gilson plumbs these fascinating problems. In his concluding lines he writes of the artist: "His most perfect art does not wholly fulfill a promise which can be fulfilled by nothing material, be it the woman or the work. It is then that he sees clearly the real object of his quest: art sought through his Muse, and God through his art."

How can one convey enthusiasm for a book that is so profoundly readable, except to say, "Read it!"

Books Received

St. Joseph Sunday Missal, Edited by Rev. Hugo H. Hoever, Catholic Book Publishing Co., 257 W. 17th St., New York City, $1.25 to $11.00.

The Small Missal, Monsignor Ronald Knox, Templegate, Box 963, Springfield, Illinois, $1.25 up.

Nun in Red China, Sr. Mary Victoria, McGraw-Hill Book Co., New York City, $3.50.

The Passionate Heart, Beatrix Beck, Julian Messner, Inc., 8 W. 40th St., New York City, $3.50.

Marriage Before and After, Robert Nash, S.J., Didier Co., 660 Madison Ave., New York 21, New York, $2.75.

The Catholic Church and the American Idea, Theodore Maynard, Appleton-Century Crofts, Inc., 35 W. 32nd St., New York City, $3.50.

The Nursing Mother, Dr. Frank Howard Richardson, Prentice-Hall, 70 5th Ave., New York City, $2.95.

The Lady of Arlington, Harnett T. Kane, Doubleday & Co., 575 Madison Ave., New York City, $3.50.

The Spring of Silence, Madeline deFrees, (Sister Mary Gilbert) Prentice-Hall $2.95.

A Place to Stand, Ann Bridge, MacMillan Co., $3.50.

The Building Of A Diocese

MOST Reverend Anthony J. Schuler, S.J., D.D., by Sister M. Lilliana Owens, S.L., Ph.D., Revista Catolica Press, El Paso, Texas, 584 pp., $3.50.

Sister M. Lilliana Owens has established a reputation for historical scholarship in her studies of the early Southwest. In this volume she writes a biography of Bishop Anthony J. Schuler, first bishop of El Paso. At the same time she details the important events in the diocese from 1915 to 1942. The study is the third in a trilogy sponsored by the Revista Catolica to commemorate the seventy-fifth year of its founding.

As indicated above, this is more than a record of the life of that courageous and kindly prelate who was called from the Jesuit Order to build a diocese. Bishop Schuler's achievements against tremendous odds in the 27 years of his episcopate are given full coverage. But also woven into his life story are the efforts and deeds of all those pioneers who worked with him to spread and solidify the faith in Texas, New Mexico, and Colorado.

Here one finds the names of those religious and lay people whose memory is a blessing to those who knew them. Here also is tribute to the work accomplished by the Our Lady of Victory Missionary Sisters from Victory-Noll, co-founded by Archbishop Noll and sponsored by **Our Sunday Visitor**. From the historical viewpoint Sister Lilliana's book is a valuable contribution. But in addition to its appeal to the scholar, it also merits reading by all those in the Rocky Mountain Empire who would recall the people and places of their Catholic past.

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"This time you put the children's coats on, and I'll go out and blow the horn!"

GOD LOVE YOU

Most Reverend Fulton J. Sheen

THE greatest penalty hanging over all human love is that we become used to it, begin to take for granted what is really a gift and a privilege. So it is with the love of God. It, too, has its seasons. Some of us begin to level off at a certain altitude, compromising for a set of prayers and certain devotional acts. Others become like eggs that avoid those deep acts of love which would incubate them to a higher level. Still others are like travelers who see God as a mountain, but whose love is so shallow they live in the valley below, merely content to look at heights which are believed to be impossible to scale.

The mediocrity of love is a source of unhappiness. We know it ought to blaze, but in our hands it is as a burnt ember. The problem is how to lift love from meanness.

The one solution is sacrifice. No one ever mounts to a higher level without death to a lower one. To love on the level of spirit, one must make a sacrifice in His name. For example, educate a young man for the priesthood which can be done for $150 a year in Africa, Japan and India; help build hospitals for lepers; feed starving children in India; enroll yourself as a perpetual member of The Society for the Propagation of the Faith for $40 or your family for $100 and share in 15,000 Masses a year; or send an offering of $2 to the Holy Father's Missions and request a World Mission Rosary. Do without a luxury, a dessert, a package of cigarettes, a cocktail and send the money to the Holy Father's Missions. He has to care for 100,000 missionaries throughout the world. Lift the rocks off the sail of your soul. Leon Bloy once said: "One step beyond ordinariness and we are saints."

GOD LOVE YOU to V. N. H. for $1. "I usually spend 17c a day carfare but when I can I walk to work. This week I shall try to walk and give the money I save to the Missions." . . . to J. W. M. "The enclosed $3.50 was accumulated from 'loose change' on hand at the end of each day." . . . to Mrs. M. O'B. "Instead of spending this $3 I received for my 82nd birthday, I send it to the Missions and pray that God will restore the gift of faith to a loved one." . . . to J. H. K. "Enclosed is $5 given to me by my neighbor for getting up at 4 a.m. and shoveling snow so he could go to work." . . . to E. F. M "My eyes are very poor so I promised this $10 to the Missions if they started to get better." . . . to Mrs. N. R. "I have just started a part-time business. Enclosed is $5, half of my first two weeks profit." . . . to S. M. for $10. "I have what I call a 'Hair Fund.' It grows with each deposit I put in after I shampoo and set my hair, enabling me to remember the Missions." . . . to R. M. for $2. "I am entering a convent in a month and hope that by this sacrifice I may receive God's blessing and the grace of perseverance in my vocation." . . . to A. S. "This $19.30 represents all the dimes I saved since last December." . . . to Mrs. B. S. "I love beautiful shoes which are quite expensive. But what good would the beautiful shoes do me, were I not given the right by God to be here to wear them."

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

St. Francis of Assisi - Feast October 4

This discussion deals with article on page one. Please be sure to read it carefully.

JOHN: In what century did St. Francis of Assisi live, and where?

MARY: Were his parents poor as he was?

CHARLES: Did they have any difficulty on that account?

ANN: Did that change the mind of Francis?

Questions For The Class

It is to be assumed, I take it, that Francis became a Priest?

CLASS: No, he pursued studies leading to the priesthood, but after he was ordained Deacon he was moved by his deep humility not to receive the Sacrament of Holy Orders. He felt unworthy of being a priest.

Did Francis have much success in inducing others to follow his strict life of self-denial?

CLASS: He had remarkable success. Before he died, which was only 22 years after he founded his Religious Order, more than 5,000 had entered his Order throughout Europe, and established numerous monasteries.

Did St. Francis reside in the monastery he built?

CLASS: He actually built none. He lived in a cave on the mountainside near Assisi.

Did St. Francis do any missionary work himself?

CLASS: Yes, he drew multitudes to him by the interior happiness and joy which was reflected from his very countenance. He also visited the Holy Land in the hope of converting the Mohammedans or Moslems, and hoped to meet his death there by martyrdom for Christ.

Was he martyred?

CLASS: No, he returned to his native country where Jesus bestowed on him the stigmata, or the marks of His own five wounds.

Do Protestants know the story of St. Francis?

CLASS: Millions do, and all should know it, because no human biography has ever been written by more authors than that of St. Francis, even by Protestant authors. No one ever copied the life of Christ in his own life as well as St. Francis did.

Does our century need such saints as much as the 13th did?

CLASS: It needs them far more. Never was secularism or worldliness so widespread and rampant.

But have we not many who are following Christ as did St. Francis?

CLASS: Yes, but they live pretty much secluded in monasteries and have little contact with the world. Our strictest Religious Orders, such as the Trappists and the Capuchins, —a branch of the Franciscans— are receiving proportionately more vocations than Religious Congregations which do active work outside the monastery and convent.

St. Francis

Continued from page 1

ing derived from the color of the habit they wear; the Capuchins; and a number of Religious Communities of women regard Francis as their father and patron, and their observances are based on the Rule of St. Francis.

St. Francis himself founded a Religious Order of women known as the "Poor Clares." St. Clare was a contemporary of St. Francis, and he invested her with the habit.

Hundreds of thousands of lay people throughout the world belong to the "Third Order of St. Francis." They cheerfully say certain required prayers every day and observe the spirit of poverty in their own lives and work among the poor and the underprivileged.

Because of St. Francis' intense devotion to the Passion of Christ, Jesus marked his hands and feet and side with the wounds inflicted in His own hands and feet and side by the nails and the spear.

St. Francis should be imitated by all Christians because our Divine Master tells us that we cannot even be His disciples unless we "deny ourselves and take up our cross daily and follow Him." (Matt. 16:24).

Riches are not an evil in themselves, but they do lead people to look for happiness in this world, create a spirit of worldliness in the possessor, and thus imperil the attainment of everlasting riches in a better world.

We cannot all join Religious Orders that trace their origin back to St. Francis, but all of us can and must live in this world that we may not lose the better things which are eternal.

It can be said of all of us what St. Francis explained to his young companions who asked how he could be so happy in poverty. His response was: "I am the son of a King; I am the son of the King of Kings; I am a son of God." St. John the Apostle tells us that we are just that. If we are, we should live like "sons of God."

Sing His Praises

If you are looking for hymns that meet the requirements of Church music, try the Gregorian hymns that have good English translations.—**Rev. Richard B. Curtin**

A man is a failure long before he starts putting the blame on his boss—at home, or at work.—**O. A. Battista.**

Answers To Brother Michael's Quiz

1: Lesson 12 in the Catechism is "The Marks and Attributes of the Church."

2: By the marks of the Church we mean certain clear signs by which all men can recognize it as the true Church founded by Jesus Christ.

3: There is, and can be, only one true Church.

4: The Catholic Church is one because all its members, according to the will of Christ, profess the same Faith, have the same sacrifice and sacraments, and are united under one and the same visible head, the Pope.

5: St. Peter was the first Pope.

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A Non-Catholic Looks Us Over

Your Questions... Her Answers

BETTY JEFFRIES

I AM doing my best to answer you personally. It's not easy. Time and lack of it delay the prompt notes I want to get mailed, so I hope all of you who have written will wait patiently for the answer which will reach you eventually.

A few remarks I must take care of in the column. One, from a minister who apparently reads this paper, I enjoyed immensely. The good pastor doubts fervently I am or have ever been a Protestant. Though he doesn't come out and say it, he apparently agrees with a reader in Florida who sums up his opinion in one resounding word: fraud. Together with the writer who believes me to be a priest in disguise, the three of them have enlivened my life considerably and brightened the days since their individual letters arrived.

I'm sorry to disappoint anyone, even these hard-to-please critics. I cannot, however, claim to be what they know I am. Neither more nor less than I write in the columns. And for the benefit of the misguided soul who considers me a priestly ghost-writer, many thanks for the compliment, but it's a bit of a blow to real priests who, if one was doing this column, would certainly go about instructing the readers far, far better than the actual columnist can ever hope to do.

Unsung Saint

Then there is a wonderful woman who took to heart an early column about a rosary I once had. Her niece, a nun, died while still young. She had a very agonizing and holy death, one in which her whole being was turned to God no matter what pain she went through before death came to release her.

The young sister led a most spiritual life. One of God's unsung saints. The rosary she treasured is in the possession of her aunt, a reader of the Visitor. Or was until the aunt read my column. A day ago I received the rosary in the mail.

There are no words for my sincere appreciation of the generosity and sacrifice of this wonderful Catholic and her husband. I'll treasure the relic all my life and part with it only when someone needs Our Lady's help more than I. I think the sister would have chosen to have her rosary passed from one child of Mary to another in an unending chain of prayer to the Mother of us all. At the end of my life the rosary will go to another in need of spiritual help and so on through time. In that way the beads, smoothed like velvet by the hands of the praying nun, will provide comfort and strength for those she would have liked to have helped were she here to do so.

Missing Points?

I have had one sad reply. With no way of knowing if the writer tells the truth, I must accept his words on their face value. He says he is an ex-seminarian, a former Catholic. That is his first paragraph. Then he goes on to kill the thing he once loved, the Church. Such hatred can only be the result of strong love. Bitterness, anger, enmity are all he has to offer in place of his one-time faith. I wonder . . . was the exchange worth it?

A few readers good enough to take the time to write omitted their addresses, so I cannot answer their notes personally. Many thanks, though, for your goodness in thinking of me.

Now there is something perhaps you can help me with. I sometimes hear that a column has discussed just the point some reader was arguing with a non-Catholic friend. The column is clipped and handed over. I wish that every article answered a non-Catholic objection. But I am only one non-Catholic. I don't know all the arguments you run into. I only know the ones I used to hear and pull out myself.

There must be many points I am missing in these features. If you are stuck by some Protestant relative on a certain argument, and you know I haven't touched that particular point, let me know. I'm anxious to hear every objection offered to the Church. As Acquinas said, one finds the truth answers everything, so if you have a firm grip on the truth, don't worry about the argument. All you have to do is find the answer. The Church will have it. It's the most logical institution in the world.

Tell me what the arguments are your non-Catholic friends bring up. In that way we can answer them on their own ground, and compile a list of objections answered in print which will perhaps do a lot to bridge the gap between the Church and those outside it.

Once again, many thanks for all your good wishes and prayers. They have meant a lot, not only to me, but to my Protestant family who have been equally surprised, enlightened, and touched by the generosity in the hearts of His people, you Catholics.

A Word To Non-Catholics

Soothing Thought . . . And True

MICHAEL MONDAY

THE files of the F. B. I. show that one out of every 24 Americans is a criminal or has a criminal record.

Since 1870, our population has tripled; marriages have quadrupled; and divorces—one for every three marriages—have gone up 2,000 percent.

Between 1917 and 1943, illegitimacy doubled. It would be hard to know what the figure is by now.

We spend $23-million each year combatting venereal disease.

There are 700,000 chronic alcoholics in the country, with a total of excessive drinkers computed at 2,500,000.

For every 220 Americans there is one patient in an insane asylum. —And something like 13,000 people commit suicide every year in the United States.

Our crime statistics soar hand in hand with irreligion. Venereal disease, alcoholism, illegitimacy, insanity, crime, and suicide were not nearly so prevalent in the generation before this—and they were even less so in the previous generation.

A man without religion—without a vivid awareness of God's love, interest, and help, that is—such a man is one against the world. He is lonesome, afraid, and bewildered. He has a feeling of insufficiency. With no belief in God's good Providence, dark indeed must be his worries over what will happen to him if he loses his job, or to his wife and children if he dies. What will become of him if he gets T. B., or cancer . . . ?

There are several ways out. If he takes to drink, he finds that the alcohol numbs his brain a little and eases the tension somewhat. It's an opiate.

The wrong use of sex is another easy out. It too is a drug in its way.

And the two go together. But it's fundamentally a running away. Incidentally, to it may be charged much of divorce, illegitimacy, venereal diseases, and crime.

Our faith is the answer to our well being—our best guarantee of a good wholesome mind. It keeps us well adjusted. It resolves our psychoses for us. "God's in His heaven; He loves me and nothing really evil can befall me; everything will turn out for the best."

Soothing thought—and true!

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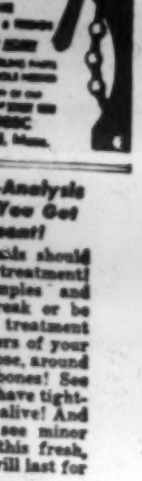

Pinaire Dept. 9SSC Pittsfield, Mass.

SKIN SPECIALIST DEMONSTRATES

How to Rinse Away Your Blackheads

By CLAIRE HOFFMAN

A leading skin doctor today showed an audience of men, women and skin-troubled teen-agers how to clean oily skin and shrink their enlarged pores with a 10-minute home medical treatment he has perfected. Then to the amazement of young and old, he demonstrated how you may rinse away externally caused blackheads, and dry up whiteheads and adolescent pimply skin eruptions!

Before our very eyes the doctor selected a 36-year-old woman with typically oily skin. This woman had blackheads around her nose. Enlarged pores and whiteheads visible to the naked eye. To this woman's face, the doctor applied a cream. Within moments it firmed into a plastic-like mask. Next he sprinkled her face with water, and handed her an ordinary washcloth to rinse the cream from her skin. To her utter astonishment, clinging to the washcloth, were not only grimy black streaks of dirt—but several blackheads and pus formations which had marred her beauty for years.

As we stared at the washcloth in disbelief, the doctor's assistant turned to us and said: "You have just seen what looks like a miracle. Yet, what has just been done for this woman's skin, you can do at home just as easily. But to understand how and why this medical formula acts to help clear your skin troubles, you must first knock out of your head some silly notions most people have about their complexions."

The Truth About Cosmetics

Has it ever occurred to you that you lavish more care on your face than any other part of your body . . . yet isn't that where you find the most offensive looking pimples, blackheads, blemishes and enlarged pores? So what do you do about it?

Nine out of 10 women simply don't or won't understand that if they have oily skin, blackheads, pimples or enlarged pores, they may not only have a cosmetic problem . . . but a medical problem as well.

Now why is this so? Shocking as it seems, if nature gave you either a normal or oily skin, your face is always dirty! Why? Because 24 hours a day your face is always exposed to soot, smoke, factory dirt, car exhaust, coal dust, noxious fumes and other germ-laden dirt that pours into the air. It clings to the natural oils on your skin.

Your pores become choked and clogged. Your natural oils are stopped up and harden into blackheads or pimples. They try to push out, forcing your pores to open wider and wider. Once this condition starts (especially during adolescence, when glandular disturbances make your skin extra oily) the condition usually grows worse and worse as you grow older. And when this happens . . . isn't it obvious that it may become impossible to correct unless you start to change your complexion care immediately!

Do This For A Clearer Skin

If you want to rid your face of ugly blackheads, enlarged pores and externally caused skin eruptions, these are the three things you must do:

First, you must soften the hardened filth and oils that may have accumulated in your pore openings, not only for days but for months! Second, you must remove that filth (but don't squeeze it out. Squeezing only forces part of the pus deeper into your skin and spreads the infection!) And third, you must try to tighten your skin with shrinking and antiseptic agents, not only for beauty . . . but to guard you against re-infection! And unless you are prepared to do all three things it's likely you will go on wasting your time and your money the rest of your life looking for "miracle cures!"

What Happens When You Apply This Doctor's 3-Way Formula!

First, to prepare your skin for treatment, we are going to soften and loosen the buried filth cemented into your pores. The scientific pore cleanser which is part one of this famous skin doctor's treatment is unlike any other cleanser you have ever used in your life, regardless of how much you can afford to pay. And here is how you can prove it on your skin.

Apply the doctor's scientific pore cleanser. Tissue it off! Now look at the tissue!

When you see the dirt and filth pouring out on that tissue . . . when you see the infectious filth and indescribable wastes that may have been causing your skin eruptions since adolescence . . . then and only then will you begin to understand why you need a drastic change in complexion care.

2) The second part of your doctor's treatment is a medical cream designed to get at those ugly blackheads, whiteheads and externally caused pimples which cause you so much misery.

Apply it to your face with your fingertips as you would any cream. A little thicker around the "danger area" . . . mainly around the nose, under the lips, around your eyes and cheeks.

The first 3 or 4 minutes you will feel a strong stimulation. This is the massaging action of the medical ingredients going to work on your skin. Your face will feel hot and cold. You will like it. Your face will feel refreshed. It is like a massage without irritation, bringing fresh, purifying blood to your face to draw off the poisonous wastes in your skin.

After 3 or 4 minutes this hot and cold action goes away and a wonderful relaxation of all your tense, overworked facial muscles sets in. Your pulse tends to slow down and you are so relaxed you feel a great tendency to fall asleep. In another moment, you will feel your skin getting tighter and tighter. What is happening is this. A wonderful medical absorbing agent doctors call ARGILLA is drying on your skin. It is turning the cream on your face into a firm, plastic-like mask. You get a pleasant drawing, pulling, a relaxing feeling, there is a corrective action, there is an astringent action and an antiseptic action. You feel the ARGILLA drawing on the pus-heads. Everything it touches it draws into itself, including the hardened oils, the dirt, the waste matter, the fatty acids, whatever filth is buried in the pores, including some of the blackhead materials, perspiration and poisons given off by the skin.

After 10 minutes rinse the mask away. Hot or cold water makes no difference. It dissolves in a second. Your skin feels clean, refreshed, sparkling, smoother! Like velvet! But wait . . . you haven't finished your first treatment yet!

Now Apply Step 3 of Your Treatment . . . The Astringent

This is not merely a perfumed alcohol that tickles your skin for a few seconds. It's medicated. It penetrates into your pore openings. Kills bacteria lurking there. And even more important . . . leaves an invisible germ-destroying film on your skin that kills germs for hours. You cannot feel it . . . you cannot see it . . . but it is there to help guard you against re-infection!

Now Look Into Skin-Analysis Magnifying Mirror You Get With Your Treatment!

Some of your blackheads should be gone with very first treatment! Look for softened pimples and whiteheads that may break or be drawn out in your next treatment or two. Look at the corners of your eyes, the corners of the nose, around your mouth, your cheekbones! See how your enlarged pores have tightened! Your skin will feel alive! And you will be amazed to see minor wrinkles gone . . . and this fresh, buoyant, youthful effect will last for hours.

Is This For "Normal" Skin, Too?

Certainly. Simply because this is a doctor's formula doesn't mean that you have to have a "sick skin" to use it. You may be a woman past 30 who has never had a really serious skin problem, but who finds herself annoyed by occasional blackheads, whiteheads, enlarged pores or periodic skin eruptions. You may be a woman who suspects that your skin is not as beautiful and as fresh-looking as it could be . . . but your cosmetic creams can't give it to you. In that case . . . we think you'll be thrilled by the sheer, smooth, silken beauty that one or two treatments can give you.

On the other hand . . . if you have an adolescent, broken-out skin, if you are a man who is troubled by blemishes or a "sandpaper skin" and you are sensible enough not to be ashamed to use a so-called "woman's treatment" in the privacy of your own home . . . or if you are a woman who has chosen to abuse her complexion with improper and inadequate cosmetic preparations . . . then this is vital.

We promise you dramatic improvement with your first 10 minute home treatment. Your magnifying mirror will show it to you, and we promise you further rapid improvement for the next 14 days. After 14 days, you will discover whether you have to keep using all or part of the treatment every day, once a week, or once a month, depending on how fast your complexion begins to clear.

How You May Try This Skin Treatment in Your Own Home Without Risking A Penny!

The name of this 3-way doctor's formula is the Queen Helene Skin Treatment. It is named in honor of the nurse who worked at the doctor's side for 15 years while this formula was being developed. Your Queen Helene 3-way formula, enough for 42 home treatments, includes your scientific cleansing cream, your medicated mask cream and your medicated pore astringent. The cost is $3.98 . . . less than 10c a treatment. Yes, less than 10c for a skin specialist's 3-way skin and beauty treatment.

With your order, you also get a professional skin analysis enlargement mirror, at no extra charge. Follow your daily progress in your mirror and after each treatment. If your Queen Helene treatment does not do for your skin everything we have led you to believe it will do, if you don't see dramatic improvement after just one 10-minute treatment, if you don't see a faster improvement each day for the next 14 days, return the unused portion. We'll thank you for trying it, and refund your full purchase price. But keep the enlargement mirror as our gift for your trouble.

But act today! The longer you wait the worse your skin is bound to get. And like any other condition, the worse it gets, the longer it takes to get well. So right now, while you're determined to help yourself, send coupon today! ©1953: Para Labs. Sales Corp., Dept. H-287 141 5th Ave., N. Y. 10.

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2. MEDICATED MASK CREAM.
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Plus My Free Analyzit Enlargement Mirror.

I will pay postman low introductory price, plus Federal Tax and postage. If I don't see dramatic improvement in my skin after just one 10-minute treatment—if Queen Helene doesn't do for my skin everything you have led me to believe it will do, I will return unused portion for my money back. But the enlargement mirror is mine to keep anyway.

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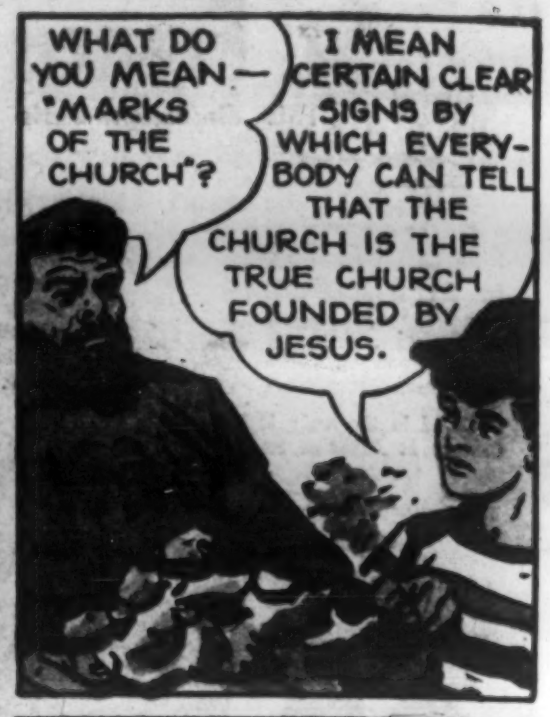
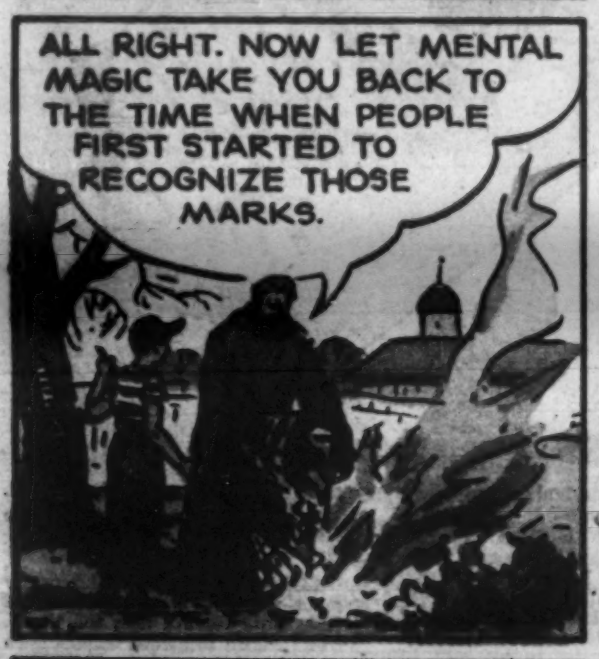
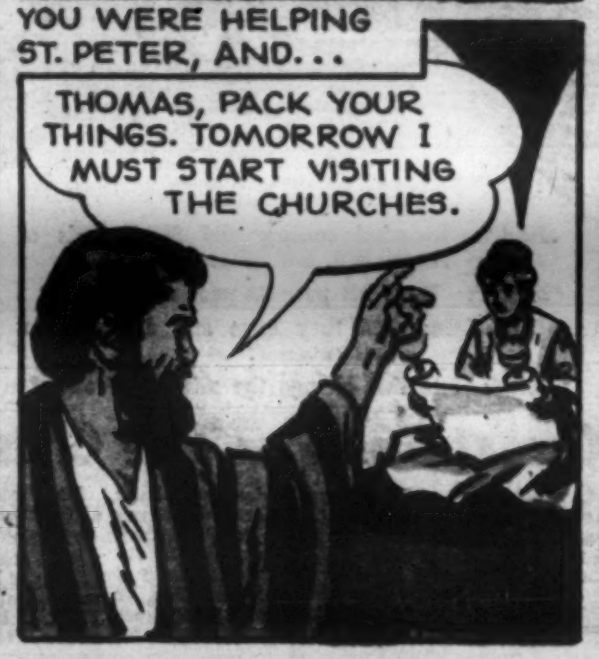
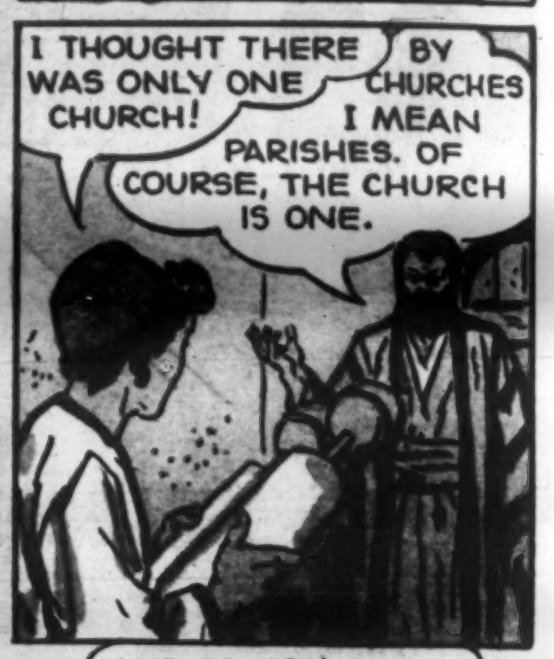
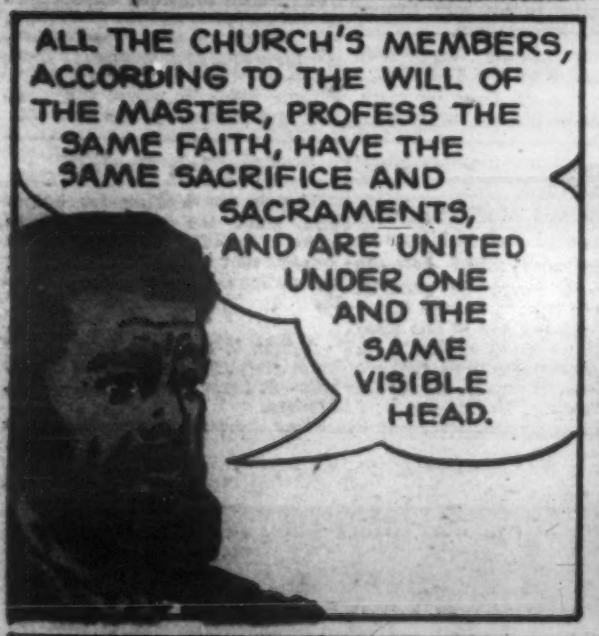
by Father Demetrius Manousos, O.F.M. Cap. Artist: Addison Burbank

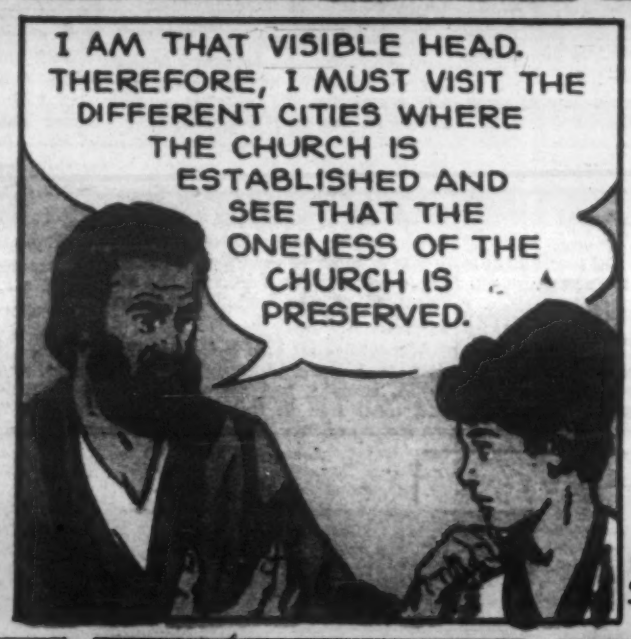


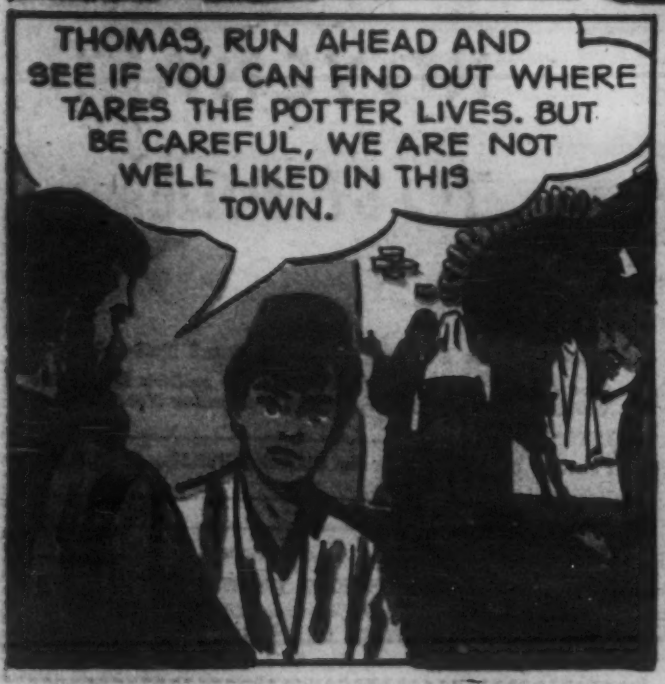












NEXT WEEK: FIGHT!

Father Conroy Talking

From Fatima

MY Dad (God Rest His Soul) was a stickler for keeping shoes shined. And that went for the family too. But tonight I think I would have an excuse for letting my shoes go dusty—an excuse which even he would accept. As I look down at those faithful brogans what do I see soiling them?

The dust of Fatima!

Dust collected walking in the glorious midnight procession illuminated by thousands of candles.

Dust collected walking back and forth from the Dominican Convent to the Basilica and the Chapel of Apparitions.

Dust gathered from the long walk over to the home of the three children to whom Our Lady appeared, there to meet the mother and father of the three children (in itself a story.)

Dust which has a way of ingraining itself. It gets into, not only the shoes, but the clothes and hair and the eyes. But you don't mind for it is the holy dust of Fatima.

There is nothing easy about Fatima. It's hard to get there. It's hard going on the long walks in the broiling sun. Water is always a half block away. There are few places to sit down and thousands stand—or walk in the procession—for hours on end. When you lie down at night you sleep but for a few hours because you do not want to miss the life of Grace that permeates this barren mountain. You go to bed late and you get up early.

And who are the people who come here to endure all this penance?

First of all there are the many Portuguese who live in the neighborhood. Most of them walk as far as ten miles to participate in these ceremonies which are held on the 13th of every month from April to November. Others come in buses and cars from all over Europe.

Then there are the sick who are transported in all kinds of vehicles. There are the great and small—the wealthy and the poor—all come to worship at the magnificent shrine which reaches up into the blue of the heavens—a prayer in itself to the Mother of Peace.

'Dev' Was There

Speaking of the great and the small—I shall never forget the sight of one of the great men of our times walking along in the broiling sun immediately in front of the statue of Our Lady of Fatima. With eyes straight ahead, with head erect but with halting step there was Eamon De Valera, Prime Minister of Ireland, and a man who has entered the valley of death many times in the fight for Irish freedom. "Dev" had come to pay tribute to Our Lady and the immense throng was inspired with his demonstration of Faith.

There are too many things happening here to describe adequately in this short space. But let me close with one impression of Fatima which I shall never forget. After the Mass for the Sick on Sunday morning, the aging Bishop of Leiria spoke to the throng from his wheel chair. He could have said many things, I suppose, but this grand old churchman had but one thought to give to us. He told us how pleased Our Blessed Lady is with **just one Hail Mary.**

Just one Hail Mary! He put this so simply that it brought tears to our eyes as he spoke. That Bishop under whose guiding hand the whole event of Fatima was given to the world, the one man closest to the story—he asks us for **one Hail Mary.** Surely the greatest sinner in the world could take heart from that. And yet such a message must strike terror in the hearts of the enemies of Peace. **The power of one Hail Mary!**

We'll leave you with this thought from Fatima.

MAYOR GIVES CITY BUS TO CATHOLIC SCHOOL — Father Francis M. Doyle, pastor of Holy Ghost Catholic church in suburban Berkeley City, near St. Louis, Mo., accepts keys to one of the city's school buses donated by Mayor Bill Bangert. Looking on are Mrs. Bangert and pupils of the Holy Ghost parochial school who will make good use of the vehicle. Mr. Bangert, a Protestant, said the donation was prompted by the recent decision of Missouri Attorney General John M. Dalton holding that use of public funds to transport private and parochial school children was illegal.

Does Mary Count . . .

'She Loves Me . . . She Loves Me Not'?

CECILIA WADE

Dear Jane:

INTERESTED in romance? What a question! But now you will want to know how this subject happened to pop into my mind just when I sat down to write a letter. It is because I have been sitting here by the window (a few minutes before our Family Rosary time) watching the couple across the street leave on a date. The girl across the street has been dating a non-Catholic with unwise regularity. There is real danger they may be taking each other seriously.

Our Daddy says romance and religion have to mix, or young lovers will be the losers in the end, both romantically and spiritually. "And I don't mean mix in a mixed marriage!" he added with extra emphasis. Daddy thinks dating non-Catholics is always dangerous because serious friendships might result. The girl across the street is several years older than we are. "Going steady" is simply "out" at our age even if girl and boy are both Catholic, Daddy says.

Anyway, Mom has a little vase of flowers here in the window, and idly (and oddly) I was pulling petals from a flower. "He loves me . . . he loves me not" I was saying in my mind, for no particular reason, and then a typically "Daddy-Thought" slipped into my thinking. You know how Daddy finds religious inspiration in everything from ants to zebras. I must be taking after him, for here is the inspiration that came to me. When we pray the Rosary, but let distracting thoughts slip between the Aves, does Mary listen doubtfully, thinking "she loves me" with the Ave, and "she loves me not" when a distracting thought follows a bead?

I'll have to say 'bye for now . . . it's Family Rosary time . . . and I intend to assure Mary of my love with every bead, and no distracting thoughts between. Pray for me . . . I for you.

Till next week,
Anne

My Daily Prayer

I BELIEVE in one God. I believe that God rewards the good, and punishes the wicked.

I believe that in God there are three Divine Persons—God the Father, God the Son, and God the Holy Ghost.

I believe that God the Son became Man, without ceasing to be God. I believe that He is my Lord and my Saviour Jesus Christ, the Redeemer of the human race, Who died on the Cross for the salvation of all men, Who died also for me.

I believe, on God's authority, everything that He has taught and revealed.

O my God, give me strong faith. O my God, help me to believe with lively faith.

O my God, relying on Thy almighty power and infinite mercy and promises, I sincerely hope to be saved. Help me to do all that is necessary for my salvation.

I have committed many sins in my life, but now I turn away from them, and hate them. I am sorry, truly sorry for all of them, because I have offended Thee, my God, Who art all-good, all-perfect, all-holy, all-merciful—my kind and loving Father.

I love Thee, O my God, with all my heart. Forgive me, I implore Thee, for having offended Thee.

I promise, O God, that with Thy help I will never offend Thee again.

MY GOD, HAVE MERCY ON ME.

Copies of "My Daily Prayer" may be obtained from the Rt. Rev. Msgr. R. J. Markham, Hartwell, Cincinnati, Ohio. Send stamped and self-addressed envelope with your request.

Vocations — Women

CARMELITE SISTERS
Of the Divine Heart of Jesus

welcome candidates, who wish to consecrate themselves to the Divine Heart of Jesus by taking care of children, the aged or minions. Apply to the
Reverend Mother Provincial,
1214 Kavanaugh Place, Wauwatosa 13, Wis.

Be A Missionary Sister

Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address:
Mother Provincial, Techny, Illinois
(Techny is 10 miles North of Chicago)

Vocations — Men

Brothers of Holy Cross
NOTRE DAME, INDIANA

Young men interested in the religious life can engage in many activities; teaching, foreign missions, working with underprivileged boys, cooking, office work, trades, printing, etc. as a Brother of Holy Cross. For information and literature write to
BROTHER EYMARD, C.S.C.
212 Dujarie Hall Notre Dame, Indiana

WANTED YOUNG MEN TO SERVE GOD ON TRINITY MISSIONS IN U S A
Write Father Gilbert M S S T
Desk O Silver Spring Maryland

Brothers
HELP THE
HOLY CROSS FATHERS at
NOTRE DAME, INDIANA
and elsewhere in offices and as printers, carpenters, mechanics, etc. For information and an opportunity to test your vocation at Notre Dame, write today to:
FATHER JOHN H. WILSON, C.S.C.
Notre Dame, Indiana

The Mariannhill Fathers

invite boys and young men to study for the Missionary priesthood. At the beginning of the second semester a special course is offered for High School graduates and College students who had no Latin. For information write to:
Vocational Director
St. Bernard's Seminary
Dearborn, Michigan

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I Thought I Was Too Old But . . .

Father Munie O.M.I. writes about the Oblates Special Belated Vocation Program

- More than 3,000 ex G.I.'s have entered seminaries.
- Lack of Latin . . . Age Finances are not obstacles.
- Oblate Life offers

Companionship of Religious Family
Joy of saving souls
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NOTE! THE OBLATES OF MARY IMMACULATE HAVE A
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Dear Father Munie:
I am interested in knowing more about your belated vocation program. Please send me information . . .
NAME _____
ADDRESS _____

Mail To Rev. O. L. Munie O.M.I.
OBLATE FATHERS, BELLEVILLE, ILL.

Young Readers and Writers

ALMA SAVAGE, *Children's Page Editor*

Letter from Alma

A FEW days ago Eddie Doherty, famous newspaper man, feature writer, and author of over a dozen books came to see his publishers. He dropped by and told us of the work being done at Friendship House in Combermere, Ontario. The head and inspiration of this movement (whose first houses were in Toronto, New York and Chicago) is the former Baroness Catherine de Hueck, who is now Mrs. Eddie Doherty. Together they guide this fine Lay Apostolate.

Combermere is deep in the heart of the rocky farm country of Canada, some 120 miles west of Ottawa. When winter comes everything steps aside for it. The birds and animals put on their winter coats. Transportation is often limited to snowshoes for the roads become so packed with snow that horses with sleighs find the going impossible. Usually a snow plow can handle such a situation, but in this area the surface of the roads are frequently so full of ruts and holes that a snow plow would be wrecked.

Northern Lights Dance

People living here can watch the northern lights on winter nights when the air is clear and cold. They appear as great colored curtains dancing up and down, folding and unfolding.

Though the town of Combermere has only 100 people, it is the center of an area of 250 square miles and the nearest Doctor is at Barry's Bay, twelve miles away.

Friendship House has, then, for its immediate working area, scattered farm houses, many of them being far from roads and difficult to reach when sickness comes to them.

Among its many activities Friendship has a Clinic with three nurses, about a dozen staff workers all year around, and visiting volunteers which frequently brings the total of this little community to many times its permanent number.

When the Dohertys went to Combermere in 1947 there was only one house, no electricity, and a hand pump for water. Now a number of houses have been built, the newest being a two story Chapel which went up this summer. As this enthusiastic Lay Apostolate keeps growing, it keeps outgrowing its buildings.

Nothing ever remains static: it either grows or begins to die. Friendship House, it seems, is always reaching out to help wherever people need help and wherever well-trained lay apostles can spread God's word and do His work.

For instance, His Excellency, Bishop Jean Louis Coudert, O.M.I., has invited Friendship House to establish a branch in the Yukon Territory. Soon two staff workers, one of them a nurse, will leave Combermere and begin the first house of its kind in the far North.

Snow And Ice And Reindeer

Just the sound of Yukon Territory brings to mind the picture of a very sparsely settled country covered with snow and ice with bears wandering about at will. To answer such a call there must be present a heart filled with zeal and love of God, for the beginnings of such a little movement in this distant Vicariate will not be easy. Only a tried and solid person with a great deal of equilibrium could stand the test of this life.

Books Are Scarce

Combermere has a mailing library of 4,000 books. They go to farm houses, and to isolated little towns all over Canada. Membership costs only one dollar a year and for this one can have as many as four books a month. Of course, such a lending library is a challenging thing, and this one, I think has some special features. Its books go into many communities where there is no church and where a missionary visits only once a year. Often a few families gather in one of the homes on Sunday and read a book they have borrowed: it may be the Bible, the Imitation of Christ, or another Catholic volume.

Last August Friendship House held a family week and about a hundred people (including thirty children) came from all over the United States and Canada. While the parents attended classes, the staff workers took the children on picnics in the woods and swimming in Diamond Lake which is shallow and safe.

A Good Man To Know About

TWELVE years ago a wonderful Catholic author whose name was Henri Gheon, died in France. Accounts of his life tell us that though his mother was a devout Catholic, the boy, three years after his first Communion, lost his faith, and not even to please his mother, would he go to Mass. So he lived for some time without any sense of a hunger for God.

He studied medicine in Paris and lived for eight years as a county doctor in his birthplace, Bray on the Seine.

Then a few years later the first World War swept over Europe and he found himself working as a Doctor in the army. During this period he gave no thought to religion. But during the second year in the Army something happened that was to change his whole life.

He met Lieutenant Commander of Marines Pierre Dominique Dupouey, a wonderful Catholic, whose example made a deep impression on Gheon. He met him only three times and did not realize the enormous effect the meetings were having on him. He said he went to church on Good Friday —the first time in many, many years—then he decided to go to Mass on Easter Sunday. AND WHEN HE CAME OUT OF MASS ON EASTER HE LEARNED THAT DUPOUEY HAD BEEN KILLED.

It happened that he had an opportunity of reading his friend's note books and by Christmas of that year he was back in the Church. He now devoted his whole

time to the study and writing of Saints' lives. He wrote many plays about them but the thing that American readers know and love him for is the lives he wrote of the **Cure of Ars, Margaret Mary, Don Bosco, St. Therese of Lisieux** and **St. Vincent Ferrer.** They are published in one volume now called **Secrets of the Saints,** and you will find this book in any Catholic library.

He felt that it was very important for people to learn about the saints. For to him saints were people in whom religion had come most fully alive. He felt that if the whole world could only understand more about this wonderful life of grace, that such a realization would renew the face of the earth just as it had changed his own life.

So he spent all his waking hours writing and producing plays and making it possible for them to be shown all over the country. He founded a traveling company of actors called "The Companions of Our Lady" who went all over France giving these plays in the market places, in barns, in the open fields and in theatres when it was possible to hire them.

He felt his mission was to make religion come alive for ordinary people, or in his own words—"to bring the citizens of earth into closer touch with the citizens of heaven."

The book that I love most is his **Secret of the Cure D'Ars** (St. John Vianney). It is the story of the life of a simple country priest who lived in France in the last century. On November 1, 1924 Pope Pius XI canonized the Cure D'Ars. Next week we will have something more about him. I should like to think that many of our readers would come to be devoted to the Cure. All we have to do is to read about him and come to know more and more about his life.

HOLY ANGELS AND THE ROSARY — The Church dedicates the month of October to the Holy Angels and the Holy Rosary. This photo symbolizes the dual theme: the Rosary being offered up for the joys and struggles of the day while angels "watch all around," guarding our souls.

Chats Out Of Church

Mass Of The Gift-Givers

FATHER RAY GRIBBIN

Hello Boys And Girls!

A LONG, long time ago — way back in June — you and I were talking about the Mass. And the last thing, the very last thing we talked about was the great Nicene Creed. That ends what is called the Mass of the Catechumens. It ends the part of the Mass that in the olden days was open to those people who were not yet Christians but were learning to become Christians.

The scond half of the Mass is called the Mass of the Faithful, because in the olden days only those people who were faithful Christians could stay for it. But let's not call this part of the Mass the Mass of the Faithful. Let's call it the Mass of the Gift-givers.

First of all, though, we have to go back to school. We have to pretend, for a moment, that someone very important is coming to your school on a visit. Let's say that it is your bishop.

You know what happens. Each sister tells her class that the bishop is coming. She says that every boy and girl must look all fresh and clean, that hair must be combed and shoes must be shined. She says that everyone must behave very, very well.

One sister, though, chooses one of the little girls in her class and says, "Sally, the bishop is coming to visit us and we are going to give him a gift. I want you to carry the gift to him. And I want you to make a little speech."

Little Speeches

Of course, the sister writes the speech that Sally will give. But Sally memorizes it and learns to say it very prettily. She doesn't mind doing it because she knows that there just has to be a speech. You just can't give a person a gift without saying anything. Sally knows that. And she knows that her speech will tell the bishop how all the children feel about his visit.

Now the speech that Sally will make for the bishop is very much like some little speeches we find in every Mass. The first of these speeches is called the Offertory Prayer.

You remember, I am sure, that after the priest has finished saying the Nicene Creed he turns around and says, in Latin, "The Lord be with you." Why does he say that? Well, because he knows that the Lord ought to be with us whenever we do something important, and at this part of the Mass we are going to do something important. We are going to offer gifts to God.

But, naturally, we do not offer gifts to God without saying something to Him. We have to make our little speeches. That is why the priest turns back to the altar and says, "Let us pray." Just after he does that, he makes the first of our little speeches for us. He says the Offertory Prayer.

Now, to be perfectly honest, the Offertory Prayer is more for us than it is for our Lord. It usually doesn't say anything at all about the gift we are going to give to Him. But what it does do is this. It helps us to think about our Lord in a special way. At Christmas time it helps us think about the time when He was born. At Easter it reminds us of the time when He arose from the dead. It puts us in the mood to say the things we really ought to say when we give the gifts we are about to give.

HOME, SWEET HOME!

Approximately 23,500,000 American families live in their own homes, while 19,000,000 others rent their abodes.—T. J. M.

YOU are the one...

IF you feel you are called to the religious life, but you do not prefer to teach school or do institutional work . . .

IF you would like to teach the most fascinating subject in the world — religion . . .

IF you are attracted to the missionary state . . .

then you are the one for whom this is written

Our Lady of Victory Missionary Sisters are members of a religious community whose work is in the home mission field. They are engaged in catechetical and social works. They now have 55 convents in 27 dioceses.

If you are interested in a religious vocation, please write at once for illustrated literature and information.

MOTHER GENERAL

VICTORY NOLL

Huntington, Indiana

LEADERS OF WOMEN'S RETREAT MOVEMENT — New officers of the National Laywomen's Retreat Movement are shown at the group's ninth congress in Kansas City, Mo. Left to right are: First row, Miss Gertrude Gearity, New York, executive secretary; Mrs. J. H. Kopmeier, Milwaukee, president; and Miss Margaret Hanley, Philadelphia, vice-president. Second row: Miss Marie E. Harris, Sacramento, Calif., west regional vice-president; Mrs. Sheldon McGraw, Detroit, treasurer; Mrs. Mary Wilhere, Philadelphia, east regional vice-president; and Miss Alfreda J. Geiger, Amityville, N.Y., secretary. Founded in 1936 in Chicago, the NLRM aims to increase attendance at retreat houses already existing and to encourage the establishment of new centers.

Tips For Parents

How To Control That Devilment

M. D. AMATOR

"I HARDLY know what to do any more," sighs Mrs. Jones, as she throws up her hands in despair. "Billy is always into some mischief. If he isn't picking Mrs. Drake's flowers, he's pulling off Mr. Smith's tomatoes."

How many anxious mothers have uttered similar cries! It seems the youngsters can think up some new devilment every day, and there's no end to their childish pranks, which at times become provoking and cause embarrassment and even deep concern to their mothers.

Children must have something to occupy their time, and if not directed to profitable activity, or at least given the chance therefor, will sooner or later find themselves engaged in destructive episodes.

There is no one master remedy that can be prescribed for all. What proves a turning point in the behavior of one child may have no effect upon another. However, as the fall and winter months emerge, parents might take a look at the reading material that comes into the home as well as that which is already on the family book-shelf.

Most normal children like to read, if they find something interesting. Also, they like to have stories read to them. It is not too difficult for even the busiest mother to find ten minutes in the evening to read to the youngsters. Those in their early teens are often surprisingly eager to continue joining the reading circle of the younger ones.

There are many fine secular books and stories for children that are character-training in themselves. Children not only admire but like to imitate the heroes they read about. The first thing is to develop the child's interest. He can never be forcibly "pushed" to it. But his interest is easily aroused, often by the very attitude of the mother as she starts the "evening reading hour." After a few sessions, the youngsters frequently come ahead of time, "Mommy, it's time for the story." Or, "Mommy, why didn't St. Philomena run away from that wicked man after he tried to kill her twice already?"

Wherever it has been tried, it has been found that the lives of the saints are interesting in a high degree to children. If a story is written in children's language, a mother can skim through parts, and tell it in her own words. Children are naturally hero-worshippers, and God's heroes can be fascinating to the child-mind. Most stories are colorful. They "take" with the children. Anyone who doubts this should try it. Many a youngster has begun to practice genuine virtue in trying to imitate a saint mother read about.

Many excellent books are listed weekly in this paper's book section. But, as many readers have from time to time asked the author where various "lives of the saints" could be procured, a few are herewith suggested:

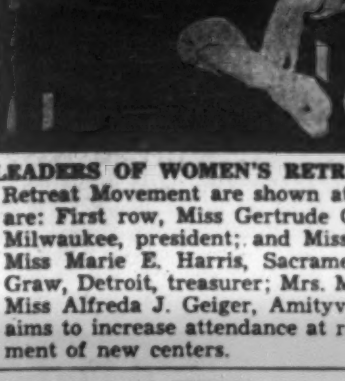
Three small volumes by J. Windham, entitled "Six O'clock Saints," "More Saints for Six O'clock," and "Saints who Spoke English," from Sheed and Ward, N. Y., will interest the smaller children, while "Saints are not Sad" by Sheed, from the same company, will appeal to the older ones. This book contains nearly 40 different biographies from the earliest time to the present. Children enjoy the convert-making sea voyages with Brendan, saint and navigator, student, scholar, and abbot; the magnetic personality under whom "villages of huts arose with their common refectories and churches, self-sustaining communities who devoted themselves to the monastic life."

"Twenty-One Saints" by A. Croft, "Saints for Home and School," by T. Melady, and the recent "St. Philomena" by More, all published by Bruce Publishing Co., Milwaukee, will interest children. St. Philomena is a present-day wonder-worker. This 13-year-old girl whom Diocletian tried to kill by scourging, by drowning, by dragging, and by shooting with arrows, will fascinate all by her life as well as by her numerous recent miracles from the finding of her relics to the present day. Each of these is a story in itself.

"Crucified with Christ" by H. G. Kramer, published by P. J. Kenedy, New York, contains more lengthy biographies of eight—four saints and four holy persons not yet canonized. These are all persons who suffered much, whose very lives were crucified with Christ, though in very different ways. From Catherine of Sienna, who as a child tried out being a hermit, then got afraid of being away from home, and decided to make her hermitage in her father's yard, and later made her cell in her own family's house; to the American stigmatic, Marie Rose Ferron, who died in 1936; and, the French girl, Gabrielle Maillet, (1904-1940) who as a professor of classical languages was carrying on a tremendous apostolate among souls, and who possessed the deepest and warmest affection for her family;—these lives are not greatly different from those of many persons today, except possibly, to the degree to which they **spiritualized** their sufferings.

For the many lay people who belong to the Third Order of St. Francis, as well as for all others, Biersack's book, "The Saints and Blessed of the Third Order of St. Francis" will be a welcome find. Here are short biographies of nearly 120 who are canonized or beatified, and who found holiness by following the Rule of St. Francis in their own state of life. Fathers and mothers, and even children are included in this volume published by St. Anthony Guild Press,

Continued on page 15



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BISHOPS AT RETREAT CONGRESS — Co-adjutor Bishop Thomas K. Gorman of Dallas, Tex. (second, right), is shown after celebrating a Pontifical Mass held in connection with the ninth congress of the National Laywomen's Retreat Movement. With him are left to right: Bishop Charles F. Buddy of San Diego, Calif.; Bishop Edwin V. O'Hara of Kansas City; and Bishop Mark K. Carroll of Wichita, Kan.

Home and Family Page

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CHARLIE CALLAHAN'S

Sportscasting

A FEW facts on Carmen Basilio, the boxer from Canastota, N. Y., who came within an ace of copping the welterweight title from Kid Gavilan. And in case you're wondering, Canastota is a little village in upstate New York, about 20 miles from Syracuse.

Carmen is 26 years old. After high school in Canastota, he worked with his Dad on their onion farm. In 1945, he joined the Marines and served for 33 months, mostly in the Pacific area.

While in service, he had his first taste of boxing, participating in a few bouts. When he returned to civilian life, in 1948, he started boxing as an amateur and is a graduate of the Golden Gloves ranks. Before the year was out, he had turned professional. He has since had 50 fights for cold cash.

In 1951, he gave up boxing, because he could see no future, and took employment in a Syracuse factory. But in the same year, he was persuaded to give it one more try, and he now seems to be doing better than somewhat.

During the past year, prior to the Gavilan fight, he defeated Vic Cardell, Ike Williams, Carmine Fiore and enjoyed an important victory over Billy Graham, the latter giving him the New York state welter crown. He first gained fame because of a disputed draw with Chuck Davey, about two years ago. He later lost a return decision to Davey, as the Michigan State Boy was in his climb towards a shot at Gavilan.

Basilio is married to the former Katherine Simpkins, of St. Anthony's Parish, in Syracuse. They are now members of St. Agatha's Parish, in Canastota. And many thinks to Father Loftus, the assistant pastor, for all this information.

• • •

Good Turnout

I was real happy to see that crowd of better than 90,000 at Villanova's opener with Georgia. And the game was played in Philadelphia, not Athens, Ga., as I inadvertently mentioned a couple of weeks back. Many congratulations to Athletic Director Bud Dudley, and the folks at Villanova for a fine promotion. Georgia won a close game, as you know, thanks to the passing of Zeke Bratkowski. This lad is a Catholic high school grad, having attended Schlarman, in Danville, Ill.

Getting back to Dudley and Villanova, Bud not too long ago sent me a mimeographed "theme" in which he brought out an interesting point: that with many Catholic colleges having given up football in the past few years . . . a lot of husky, but poor, young athletes are being denied an opportunity to gain a college education at a Catholic institution and are therefore, in a sense, being driven towards other schools.

• • •

Early to bed, and early to rise is the creed of Ted Williams, who will be 35 come Oct. 30. I noticed a statement recently by Johnny Orlando, Red Sox clubhouse man, that Williams is in bed by 9:30 p.m., and a very early riser for breakfast. So, take heed youngsters. If you want to be a great slugger, and maybe make $75,000 a year, hit the sack early.

• • •

Little Mo

Many congratulations to Maureen (Little Mo) Connolly, the tennis queen, and graduate of Cathedral high school in San Diego. She has now won her third straight national women's crown. Also, two Wimbledon titles. It could be that she is best woman player of all time.

I was also happy to see Tony Trabert win the national men's title. I remember the Cincinnati youngster as an extremely polite young kid as he won two straight Western Junior championships, when the tourney was held on the Notre Dame courts. that was when he was 16 and 17.

• • •

Fritz Keuppers, of St. Mary's College, in Winona, Minn., sends me information regularly. Seems that Coach Pat Twomey is concerned about lack of size of his men. And well he should be, since the line averages only 186-pounds.

The greatest example of quick thinking in football? Coach Frank Leahy gives the nod to Gene Goodreault, former Boston College end. In a game with Holy Cross, in 1939, the Crusaders kicked off to Charley O'Rourke, who was deep in the end zone. Leahy says that it was about the highest and longest kickoff he has ever seen. Goodreault had a side angle with which to view the play. It was apparent that O'Rourke was going to elect to gamble and run the ball out. And it was just as apparent, as a result of the highness of the kick, that the Holy Cross players were going to close in on him, in the vicinity of the one or two-yard line. So, as O'Rourke started to run out of the end zone, he was tackled by Goodreault, and, as a result, Boston College had the ball on the 20 instead of the two.

The poorest man in the world is one who has all the money he wants, but nothing else.—O. A. Battista.

Right Or Wrong

Continued from page 2

Apostles' Creed of the first century. They would find altars, evidences of the Mass and prayers to the saints (as intercessors).

History Refutes Them

The editors continue: "The Protestant holds that Christianity is a movement of the Holy Spirit, which Jesus Christ promised that it would be, rather than the development of any particular organization."

But are they necessarily right in that contention? History is against them; the Bible is against them. As we remarked above, Christ's last orders to the Apostles were to go out into the world and command all the people to observe precisely what He had taught them. The Holy Spirit was to be the soul of the Church, which St. Paul calls "a body" (Col. 1:8). That made the Church a living organism, and not merely an organization. It has a body and soul the same as we have. The body was built up by Christ, and the soul was infused on Pentecost into this body, according to Christ's promise.

As to the Sacraments the fact that the Greeks, which, through the Roman Church, can trace their origin back to Christ's time, have all the seven Sacraments, should be proof enough that the Primitive Christians had them. Sacraments are necessary chiefly because they are sources of supernatural life, and man is destined to a supernatural end. The supernatural end cannot be reached by natural man. The supernatural end is of a divine order, but we are born to a human order. We must not only be elevated to the divine order, but kept there by sources of divine grace.

How can one deny the very important promises of Christ, and yet hold that the Church fell into error? The Apostles, the first teachers of the Church, were a corporate body, and that body was continued as a corporation throughout all ages since, "Behold I am with you all days even to the consummation of the world" (Matt. 28:20). It was in this body that Christ sent His Holy Spirit and promised that He would be with it forever to keep it in truth (John 14-16-17).

If Christ's promises are true, then the Church could not be "reformed."

The Christian Advocate claims: (2) "The Reformation actually saw the recovery of the New Testament doctrine of justification by faith."

The doctrine as Protestants teach it today was never taught by the Apostles, nor believed by the Primitive Christians, as is evident to any one who takes the trouble to read the works of the Christian writers of the first five centuries. They will find a couple of texts in St. Paul which speak of salvation by faith in Christ, but he was writing to the Jews, who insisted that the works required in the Old Law must still be performed by the Gentile converts.

Those who used to pray for a million dollars are praying for ten million now.—O. A. Battista.

Read ahead of the two texts on which they base "salvation by faith alone," and see for yourself.

Certainly God would not be God if, after the redemption by Christ, He could tolerate the violation of His Commandments. Murder and adultery and stealing and lying would be wrong whether God ever forbade them or not, and they would particularly be wrong when committed by followers of Christ. St. Paul told "followers of Christ" that many sins—and He mentions them—exclude from the Kingdom of God (Rom. 2).

The editors write "Paul speaks of being 'justified in Christ.'" But at the same time St. Paul said: "For I am not conscious to myself of anything, yet am I not hereby justified" (1 Cor. 4:4), that he might still become a "castaway" while preaching to others (1 Cor. 9:27), because he enjoyed free will and could misuse it.

[We shall comment on other claims made for Protestantism by the editors of The Christian Advocate next week.]

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Christ Will Save Us

Continued from page 1

us as His brothers and sisters—more, as members or cells of His own Mystical Body. In other words, He declares His love for us. We are as His own flesh. And He will save us, if only we will let Him.

In thinking of Christ as our Saviour, we must think of that word in its fullest sense. He loves us. He has loved us from all eternity. He knows all things. He can do all things, and all His wisdom and power are at the service of His love. He has put us where we are, in our station in life, at this particular point of time, because from all eternity He foresaw that thus we could most easily save our soul with the greatest glory to God and merit for ourselves.

It might sound egotistical to stand on a mountain peak and look down on the homes and fields beneath with the feeling, "God made all this for me." And it would be a proud saying if by it we meant to exalt ourselves. But it is true in the sense that all things are made for our salvation. This world is a stepping stone to heaven, created for each of us individually.

He Loves Us Eternally

It is with the things of the spirit that this has special force. Our Holy Father has said:

"By means of the beatific vision which He enjoyed from the time He was received into the womb of the Mother of God, He has forever and continuously had present to Him all the members of His Mystical Body, and embraced them all in His saving love . . . In the manger, on the cross, in the eternal glory of the Father, Christ sees and embraces all the members of His Church, and He sees them far more clearly and embraces them far more lovingly, than does a mother the child of her bosom—far better than a man knows and loves himself."

We must be careful to make this personal. Christ would have died to save you even if you had been the only person living in the world—so much does He love you. As to the extent of salvation, as Father Eugene Boylan says:

"He has saved you, not merely from original sin, but from each of your own personal sins. He has saved you not merely from your own mistakes, but from the mistakes of others. He has saved you not only from your own wilfulness, but also from the malice of your enemies; so that you can truly apply to yourself the words of St. Paul: 'To them that love God, all things work together unto good!', and in doing so, you must remember St. Augustine's comment: 'All things—yes—even your sins!' "

Hence Our Lord is prepared, is eager to help us save our souls. He knows our past sins, our present weaknesses, our circumstances. He will not let any temptation come upon us without standing by with sufficient grace. And if we should fall, He wants to forgive us, generously, abundantly, restoring all that we have lost and even strengthening us against future falls. Our Lord does not do things by halves. What He does, He does perfectly. When He promises forgiveness, that is what we get—complete, abundant pardon.

It is for us then to guard this priceless relationship most jealously. It must be buried in the depths of our heart: "I am His and He is mine. He loves me. He wants to help me. He will save my soul. He knows all my weaknesses and He is all-powerful." If we remember our dignity as "cells" in His Mystical Body, we shall have a supreme motive for thinking and acting and speaking like Christ. It will not be hard to spread about us "the good odor of Christ," to act with a large and gracious charity, to be temperate, and to watch over our purity. We simply will not cause pain to Our Lord, nor do anything that would turn us into a sore on His Mystical Body.

If we are constantly guided by the words of St. John, "He must increase—I must decrease," we may one day achieve that perfection expressed by St. Paul when he said: "I live, now not I, but Christ liveth in me."

OSV Writer

Continued from page 1

unite to promote the good ones.

I believe we have a serious obligation not just to protest against those films that are bad but to form and inform the tastes of Catholics so that they will patronize good films.

The same thing is true in radio and television. We have a real responsibility to seek out what is good as well as point out what is bad. This column is dedicated to the positive approach towards all three mediums—motion pictures, television and radio.

There are several million people who read **Our Sunday Visitor** each week. If they can be helped to choose films and programs with real merit then merit will be rewarded. The readers of **OSV** can make the difference between a successful and a moderately successful film at the boxoffice, the difference between a high or a moderate rating in television and radio listener ratings.

Who's He?

I'm going to attempt to help you in forming your opinions about radio, television and motion pictures and you've every right in the world to ask, "Who's he to tell us?" The answer is that I'm a pretty ordinary fellow with pretty ordinary tastes. I've done reviews for secular publications but right now my chief task is the direction of a Catholic information center and I consider this column an extension of my apostolate.

That doesn't mean that I'm going to demand that motion pictures, television shows and radio programs become propaganda agencies for the Church. It does mean that I'm going to set high standards of artistic merit and truth for them. I'm not going to turn handsprings because a motion picture has a priest or a sister in it—you can have a very bad picture that attempts to pay homage to the Church. And I'm not going to protest against a film that shows evil—you can have an excellent film that portrays evil. But I am going to praise those productions that are wholesome, that present entertainment or drama in their true perspective. And, I am going to protest against those films or shows that portray evil as just the playful escapade of a madcap girl or a devil-may-care handsome leading man.

My approach is going to be very personal. I'm not going to be a critic solemnly announcing opinions. I want to be a friend who talks to you about motion pictures that haven't yet shown in your hometown or about TV and radio programs I've heard that you may have missed.

Powerful Influences

Whether this column achieves its Christopher aim will depend on whether or not you learn to trust my judgements. Whether you learn to trust my judgements is going to depend on whether I can justify your trust. I hope I can.

I hope I can because I know that in these three entertainment forms we have the most powerful influences in our nation. There are more TV sets than bathrooms in Chicago. Far more people attend motion pictures every week than attend schools and churches combined. There are more radio sets in the nation than there are homes. These are the triplets of real educative power in the world today.

Whether their influence is good or bad depends on what they offer the public. They offer the public what the public demonstrates it wants. Protests against evil have some effect but the only way to really influence these mediums is through positive action, through demonstrating to the producers of motion pictures, TV shows and radio programs that there is a real demand for good, wholesome productions.

I'm quite serious in believing that **Our Sunday Visitor** with its tremendous circulation and its even greater reading audience offers the best single opportunity in the nation to make this influence for good felt.

So this introduces you to the column. From here on it is up to us. I'll want your letters, I'll want your advice. It may take us a little while to hit on the right pattern but with your suggestions it can be done.

Say a prayer right now, won't you, that this column can be of real service?

This Can't Wait

The Catholic Hour on TV is offering a new television form for religious programs during October with a series of dramatizations. (NBC 1:30 to 2:00 p.m. each Sunday of this month). We'll offer a discussion of the effectiveness of these in a column soon. So far, it seems from here, that Father Bertin Roll's Living Room Retreat was the most effective Catholic Hour presentation to date. But one thing is certain, the Catholic Hour on TV has consistently offered the best presentation of religious programs on the networks. The National Council of Catholic Men deserve a great deal of credit not only for the success of their programs so far but more especially for their willingness to experiment with new forms in a medium that has need for pioneers.

Ask Us Another

Convincing Answers For All Inquirers

RECENTLY at Winfield, Kansas, on the occasion of the dedication of a Lutheran college, a Dr. Arnold Piekorn, of Concordia Seminary, St. Louis, took the occasion to make a claim which I do not think could be substantiated. He remarked: "Denominationally speaking the Lutheran Church is half a generation to a generation older than the modern Roman Catholic Church. The Roman Catholic Church did not achieve an affinity formulation of its doctrine until the Council of Trent (1545-1563) while a doctrinal position of the Lutheran Church was formulated in 1530 in the Augsburg Confession." I should like to have your comment.

THERE is no such thing as a "modern" Catholic Church. Every reputable historian will agree that the Catholic Church today traces its origin back to Apostolic times, and to Christ Himself.

The Council of Trent was only one among 20 General Councils held beginning in the early fourth century. At every one of them, even when they were held in the East, such as Constantinople, Ephesus, Chalcedon, Nice, the Pope or his Legate presided. At all of these Councils the positive teaching of the Catholic Church was declared against religious errors of the time.

It is true that the Council of Trent, which was held after the defection of Luther, prepared a definite Catechism, just as it is true that the Immaculate Conception was not declared an article of faith until the year 1854, and the infallibility of the Pope until 1870, and the Assumption of Mary's body into Heaven until 1950. But there was no need of any of these declarations because there was never any outspoken opposition to the doctrine of the Immaculate Conception until early in the last century; nor to the infallibility of the Pope; nor to the Assumption. In fact for 1,200 years the feast of the Assumption was observed as a Holyday of Obligation by the entire Christian world and the Orthodox Churches, even after their separation from Rome, retained that feast.

Infallibility, as it is understood by Catholics, and not as it is represented by her enemies, was also taken for granted throughout the centuries. Just as Christ said He was going to protect His Church forever against the gates of hell (Matt. 16-18); and as He promised to send the Holy Ghost Who would keep His Church in truth (John 14:26), so the visible head of the Church, as spokesman of the Church on matters of doctrine or morals for the entire world, must also be protected.

We recently reviewed a pamphlet issued by the Concordia Seminary Press, containing 22 charges against the Catholic Church, every one of which was untrue. One of the claims is that certain other doctrines were introduced at one of the Councils of Lateran in the thirteenth century. The position of the Church, on that occasion also, was merely restated. There was nothing new about it.

What gave infallibility to the Augsburg Confession?

The Catholic Church has a Diary running back to the beginning of Christianity, and any one who will take the trouble to consult it will discover what was the belief of Catholics in any century up to our time.

When the Catholic Church speaks of "Tradition" as being one source of faith along with the Bible, it means not chiefly oral Tradition, but this written Tradition which is compiled in many volumes under the title "Acts of the Councils."

Cardinals Newman and Manning of England were ministers who were just as prejudiced as are some Lutheran ministers today, but to determine what Primitive Christianity believed and did, they studied the works of the early Christian writers, the Fathers and Doctors of the Church, and having discovered that the Catholic Church then was substantially what it is today their consciences conquered their prejudices.

What is true of these two leading Prelates is true of many scholars and historians, of many countries, including German Lutherans.

Tips For Parents

Continued on page 13

Paterson, New Jersey.

Longer stories of 12 English and Irish saints are found in Broderick's "A Procession of Saints." Aelred, Colman, Cuthbert, Anselm, and others form delightful reading.

Youngsters who are curious for a little information on thousands of saints will find their desires satisfied when they can run to the book-shelf and pull out "The Book of Saints" published by The Macmillan Co., New York. This 700-page volume often gives as many as 20 saints for a day, with a correct but brief biographical note for each.

Adding only one a year from the above to the home library will give the child an opportunity to become fascinated by the heroic stories of the saints he likes best. It may solve a few problems during distraught hours with difficult youngsters. (More on bibliotherapy and related topics in our next "Tips.")

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FICTION: Giovanni Guareschi's

Don Camillo And His Flock

The Right Bell

THE RIVER embankment did not give way, even where everyone said it was sure to crack, and so the next morning many people went back to the village, which lay below the water-level, in order to fetch more of their belongings. But toward nine o'clock something unexpected happened. The water had risen higher and although it did not penetrate the main embankment, it found a weak spot elsewhere.

About a mile east of the village, the road running along the embankment went over a bridge across the Fossone, a tributary which poured at this point into the Po. The Fossone had solid banks of its own, but because the Po was so high, it had reversed its course and was running away from instead of into the river. Just below the bridge, where the banks of the Fossone joined those of the river, the water tunnelled underneath and then came up in a jet, making the hole larger and larger. There was no way of holding it and the villagers soon returned with wagons and trucks to seek safety.

Don Camillo had worked all alone until three o'clock in the morning, carrying things to the second floor and attic of the rectory. Then he was so tired that he fell into a dead sleep. At half-past nine in the morning he was awakened by the shouts of people running to take refuge on the embankment. Soon the noise died away, and he got up to look out of the window at the deserted church square. He went down to explore further and then climbed up in the bell tower. From this vantage point he could see that the water had already crept up on the lower part of the village and was slowly creeping higher. It had encircled the isolated hut of old Merola, and when it reached the ground-floor windows the whole thing crumbled. Don Camillo sighed.

The old man had not wanted to leave, and it was by sheer force that they had taken him away. Now the pace of the advancing water was faster; the rain had left the earth so thoroughly soaked that it could not absorb a drop. It was up to the higher part of the village, which lay stretched out perfectly flat before it. Hearing a crash in the distance, he looked through his field-glasses and saw that a hundred and fifty feet of one bank of the Fossone had given away. Then, going over to another

window, he noticed a crowd of people on the main embankment gazing in the direction of the village.

* * *

Those who had gone with their trucks and wagons for a second load of their belongings had been forced back. Now they stood with evacuees from other villages, who had brought their livestock and household goods with them, looking down at the newly flooded area, half a mile away. No one spoke, and old women shed silent tears. Their village seemed to be dying there before them, and they began to think of it as already dead.

"There is no God," said an old man gloomily.

But just at that moment the church bell rang. There was no mistaking the sound, even if the tone was somewhat different from usual. All eyes were fixed on the church tower.

* * *

After Don Camillo had seen the crowd on the embankment he went back to the ground. The water had climbed the three steps leading to the church door and was running into the nave.

"Lord, forgive me for forgetting that it is Sunday," said Don Camillo, kneeling in front of the altar.

Before going to prepare himself in the sacristy, Don Camillo stepped into the little room at the base of the bell tower, whose floor was lower than that of the church and already covered with eight or ten inches of water. He tugged at a rope, hoping that it was the right one. It was, and when the crowd on the embankment heard it ring, they said:

"Eleven o'clock Mass!"

The women joined their hands in prayer and the men took off their hats.

* * *

Don Camillo lit the candles and began to say Mass. The water was climbing the altar steps and soon it touched his vestments. It was muddy and cold, but Don Camillo paid no attention. His congregation was dry and safe on the embankment. And when it was time for the sermon, he did not mind the fact that the church was empty, but preached to his parishioners just as if they were there before him. There was three feet of water in the nave, and pews and confessionals had overturned and were floating at random. The door was wide open, and beyond it he could see the submerged houses on the square and the lowering clouds on the horizon.

"Brethren," he said, "the waters have boiled up from the river bed and now are sweeping everything before them. But one day they will be calmed and return to their rightful place and the sun will shine again. Even if you lose everything you have, you can still be rich in your faith in God. Only those who doubt God's mercy and justice will be impoverished, even if their possessions are intact."

And he went on at considerable length in the flooded church, while from the embankment people continued to stare at the tower. When the bell sounded for the elevation, the women knelt down on the damp ground and the men bowed their heads. Then the bell rang again for the final blessing. The Mass was over, and people moved about freely and talked in a low tone of voice, hoping to hear the bell again. Soon afterward it rang out gaily once more, and the men took out their watches and said:

"Noon! It's time to go for dinner."

They got into whatever vehicles they had with them and went to the improvised canteens and shelters. And looking back over their shoulders at the village, which seemed to be afloat in a sea of mud, they were obviously thinking:

"As long as Don Camillo's there, everything's all right."

* * *

Before Don Camillo went back to the rectory he looked up at Christ above the altar.

"Forgive me, Lord, for not kneeling. If I were to kneel, I'd be in water up to the neck."

His head was bent and he could not be sure that Christ had smiled. But he was almost sure that He had, for there was a glow in his heart that made him forget the fact that he was soaked to the waist. He was able to get to the rectory, seizing on the way a floating ladder, with which he managed to climb into a second-story window. He changed his clothes, had something to eat and went to bed. Toward three in the afternoon there was a knock at the window.

"Come in," said Don Camillo, and there was Peppone.

"If you'll come down, there's a boat rowed by some of my boys waiting for you," Peppone mumbled.

When a man is lying in bed, or even sitting up in it, he is in no position to come out with a phrase that will go down in history. So Don Camillo leaped to his feet and shouted:

"The old guard dies, but it never surrenders!"

Although he was on his feet, he had nothing on but his drawers, and this detracted from the solemnity of the occasion. But Peppone was in no mood to notice.

"Then devil take you," he said angrily. "You may not get another chance to escape so soon!"

The rescue squad rowed on. When the boat passed in front of the open church door, Peppone shouted to the rowers to watch out on the left. While they were looking in the other direction, he had time to take off his cap and put it back on without being observed. For the rest of the way he cudgelled his brain to know what Don Camillo had meant about the old guard that dies but never surrenders. Even if the water stood eight feet high, the flood seemed to him to have abated since he knew that Don Camillo was at his post.

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Our Weekly Chat With You

Continued from page 1

sential. She seemed to attach just as much importance to it as I did, said it was necessary for salvation, etc. Yet they made no effort whatsoever to administer baptism and she was in a position to know, better than I, that her aunt had never been baptized.

"She even said, in the course of her conversation, that their sister was dying with cancer and wanted to be baptized before she died, that they put her in a sheet, took her to the church in an ambulance and by holding the ends of the sheet immersed her in the pool and thus baptized her.

"Then, too, our two Sacraments of Baptism and Confirmation, and the meaning that goes with them, seem to be all wrapped up in their idea of Baptism alone. And they heartily disapprove of infant baptism. 'Baptism is only given when you join the Church and have come to the use of reason and know what you are doing,' the lady said.

"Just what becomes of the soul of the unbaptized departed is something they do not think about and they don't seem to have any answer.

"I'm sure this is a subject which would be of wide interest to your readers, and I am sure I would appreciate it very much."

Now read again what we said at the beginning of this article.

Sincerely yours in Christ,
THE EDITORS

DESCRIPTIVE

The visitor was trying to make conversation with the young daughter of the house.

"I know all of your family except Uncle Bill," he said. "Which side of the house does he look like?"

The little girl pondered the question. "I guess," she replied thoughtfully, "he looks like the side with the bay window!"—T. James Mack.

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Mrs. Wm. J. Turney, poultry raiser in the far north state of Washington, tells an interesting story of increased egg production. She says:

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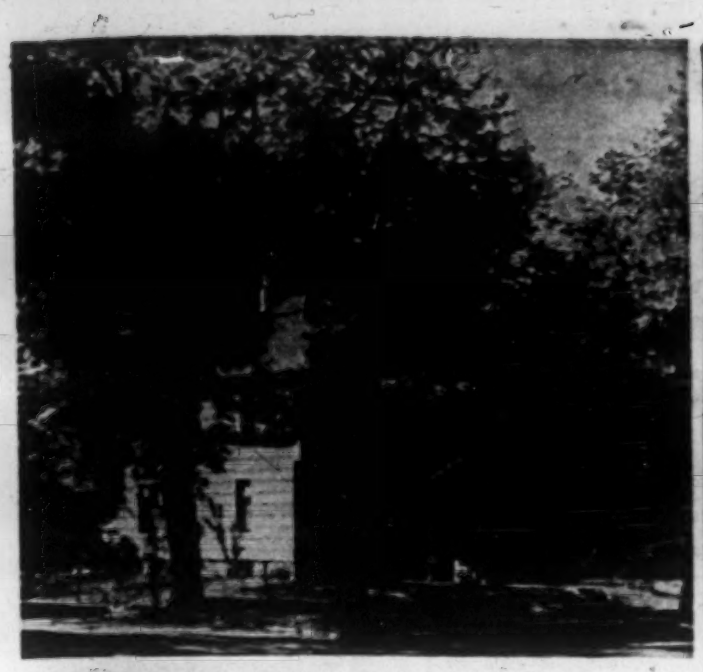

SITE OF NEW K.C. HOME — Here's the frontage of a piece of property recently purchased by the South Bend Columbus Club, Inc., to house a new home for the South Bend Council of the Knights of Columbus. The property is located on N. Michigan St. in South Bend, adjacent to Leeper park. These homes will be torn down to make room for the new building. —Alted Studio Photo.

Legion Of Mary Speaks

Bringing Mary To The World

Father Faber in his preface to St. Louis de Montfort's "True Devotion to the Blessed Virgin Mary" says that Mary is not half enough known or loved, with sad results for souls. Thus, "Jesus is not loved; heretics are not converted, the Church is not exalted; souls which might be saints wither and dwindle; the Sacraments are not rightly frequented, or souls enthusiastically evangelized. Jesus is obscured because Mary is kept in the background. Thousands of souls perish because Mary is withheld from them."

Thirty-two years ago, the Legion of Mary began its march to bring Mary to the world. The Legion sets out to achieve this purpose primarily through the sanctification of its members; but also by active cooperation with their spiritual leaders they help Mary in her work of crushing the head of the serpent and restoring all things in Christ, her Divine Son.

Legionaries can best show Mary to others by being Mary-like in their person and Mary conscious in their work; by consecrating themselves to her and by imitating her virtues, especially her humility, obedience, her great love, and above all, her faith.

Every Catholic should be an apostle, but every apostle should show in his life the spiritual treasures he offers to others. These treasures are gifts from Jesus, through Mary. The Legion of Mary offers to practical Catholics a method of the christian apostolate, based on the firm conviction that we need Mary in our spiritual life as truly as we need our temporal mother in this earthly life.

The Blessed Virgin is the mother of the Redeemer and of us all. With her "Behold the handmaid of the Lord" to Gabriel she became the mother of God and with His "Woman behold thy Son . . . behold thy Mother" to John, Mary became the Mother of His Mystical Body, the Mother of us all. All! Mother of All! The Legion of Mary is striving to bring her, to make her known, to make her loved.

For those who would be interested, a free copy of an article on the Legion of Mary, "The Woman the Reds Fear Most," which appeared in the March, 1953, issue of the **Maryknoll** Magazine, will be sent on request. All communications should be sent to the Legion of Mary, **Our Sunday Visitor**, Huntington, Indiana.

Requiescant

FRANCIS L. CARTEAUX

Fort Wayne — Francis Louis Carteaux, 61, died last Saturday night at St. Joseph Hospital where he had been a patient since last Monday. Mr. Carteaux was a member of St. Andrew's Church, the Holy Name Society and an honorary lifetime member of the Butcher's Union. Survivors are five sons, 14 grandchildren and 10 great-grandchildren.

CHARLES E. WELCH

Fort Wayne — Charles E. Welch, 88, a Democratic city councilman from 1910 through 1917, died last Thursday afternoon at his home following a three-months' illness. He was a member of St. Patrick's Church, Knights of Columbus, Hibernians, and Holy Name Society. Surviving are the widow, a daughter, a son, three brothers, a sister and seven grandchildren.

Mrs. Mary E. Solzak, 68, Our Lady of Hungary, South Bend.

Mrs. Stanley Bajek, 62, St. Adalbert, South Bend.

William K. Tobolski, 74, St. Casimir, South Bend.

Deszo Chissar, 78, Our Lady of Hungary, South Bend.

Bert C. Pendzinski, 38, St. Stanislaus, South Bend.

Mrs. Grace Louva Schramske, 30, Our Lady of Hungary, South Bend.

Mrs. Magdalene Horvath, 78, Berkley, Mich., formerly of South Bend, buried from Our Lady of Hungary, South Bend.

Martin S. Kapalczynski, 63, St. Stanislaus, South Bend.

Andrew Kania, 69, St. Hedwig, South Bend.

Coming Events

Officers and former officers of St. Matthew's Rosary society, **South Bend** plan a card party Thursday, October 8.

In Fort Wayne, the Queen of Angels parish Rosary society will sponsor a square dance from 9 to midnight Friday, October 9 at the Log Cabin.

The P.T.A. of St. Hedwig school, **South Bend** plans a family chicken dinner Sunday, October 4 from 4 to 7 p.m. in the parish clubrooms. The parish school will benefit.

On Wednesday, October 14, the Decatur Knights of Columbus will hold a dinner and dance at 6:30 p.m. Tickets for $1.00 are for sale at the clubrooms and by committee members.

The Rosary Society of St. Mary's Parish, **Fort Wayne**, will hold a potluck supper in St. Mary Hall, Lafayette and Jefferson streets, Monday, October 5, at 6:30 p.m. A short business meeting and social hour will follow.

Official Catechism

Lisbon —(NC)— The first official catechism for all the Portuguese dioceses will be published next month. It will sell for one escudo, about 3½ cents.

Rural Life

prepared by
National Catholic
Rural Life Conference

The Rosary

By FATHER FRANCESCO

October is the month of the Rosary. It would seem appropriate at this time to consider the place the recitation of the Rosary has in the liturgy. The Rosary is not a liturgical prayer in the strictest sense of the word. The liturgy is the official public worship of the Church and includes the Mass, the sacraments and the sacramentals.

There are, however, several other devotions which are approved heartily by Holy Mother Church and are closely related to the Liturgy. Benediction of the Blessed Sacrament and the recitation of the Rosary are the chief of these devotions. The rosary is recognized in the liturgy in the Feast of the Most Holy Rosary which we celebrate on October 7. Many Popes have urged the private and public recitation of the rosary. By reason of a decree of Pope Leo XIII, the Rosary is publicly recited in all parish churches each day during the month of October. Pope Pius XII has sternly reprimanded those who would detract from the value and importance of the rosary and other semi-liturgical devotions. On the occasion of our Blessed Lady's apparitions at Fatima she made a plea for a revival of the practice of daily recitation of the Rosary and urged that we offer it for peace and for the conversion of sinners.

The rosary is essentially a series of 15 meditations on the chief events of the lives of Our Divine Saviour and His Blessed Mother. The Our Fathers and Hail Marys are accompaniments for these meditations. The beads help us to keep track of the prayers recited and to concentrate on the meditations.

There is doubt about the exact origin of this devotion. Some claim that it was taught to St. Dominic by the Blessed Virgin herself. A more probable theory is that the devotion existed before St. Dominic's time, but that he and the religious order he founded have done much to spread it.

Farm people may sometimes find it difficult to leave their homes to attend week day devotions at their parish churches. This makes it all the more urgent that family prayers be recited within the home. There is a longstanding custom of family recitation of the Rosary in much of rural America. A spread of that custom would be a blow to the forces of evil in the world and a source of joy to the Sacred Heart of Jesus and the Immaculate Heart of Mary.

Fort Wayne Vincentians At St. Louis Meet

The Fort Wayne Society of St. Vincent de Paul will be represented at the National Conference of the St. Vincent de Paul Society being held October 1 to 6 at the Hotel Statler, St. Louis. The Fort Wayne Particular Council will be represented by Joseph P. Colligan, President, and Homer Burlage as delegates for the Council.

In addition to these two delegates the following Vincentians are attending St. Vincent de Paul Day at the Conference which will be held on Saturday, October 2: Rt. Rev. Charles J. Feltes, Moderator; Fred A. Beckman; Leo Overmeyer; Joseph Bender; Julian Kline and Albert Sorg.

Tokyo —(NC)— Observance of the centenary of the death of Frederick Ozanam, founder of the St. Vincent de Paul Society, coincided here with the annual national meeting of the Society in Japan.

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EAST CHICAGO K.C. ANNIVERSARY — The Twin City Council of the Knights of Columbus, East Chicago, will note its 40th anniversary at a banquet in Memorial Hall on Saturday, October 24. Leading the celebration are the newly installed officers seated left to right: J. Ginther, warden; J. Beaulieu, financial secretary; Rev. Rocco Guerriero, Chaplain; H. Stark, grand knight; A. Vinich, deputy grand knight. Standing left to right: J. Janiga, trustee; G. Breyggis, outer guard; R. Ginther, recording secretary; W. Pranis, outer guard; E. Lamski, advocate; J. Zych, treasurer; E. Ploski, trustee; B. James, chancellor; J. Homolla, trustee. M. Ossana, trustee is not pictured.

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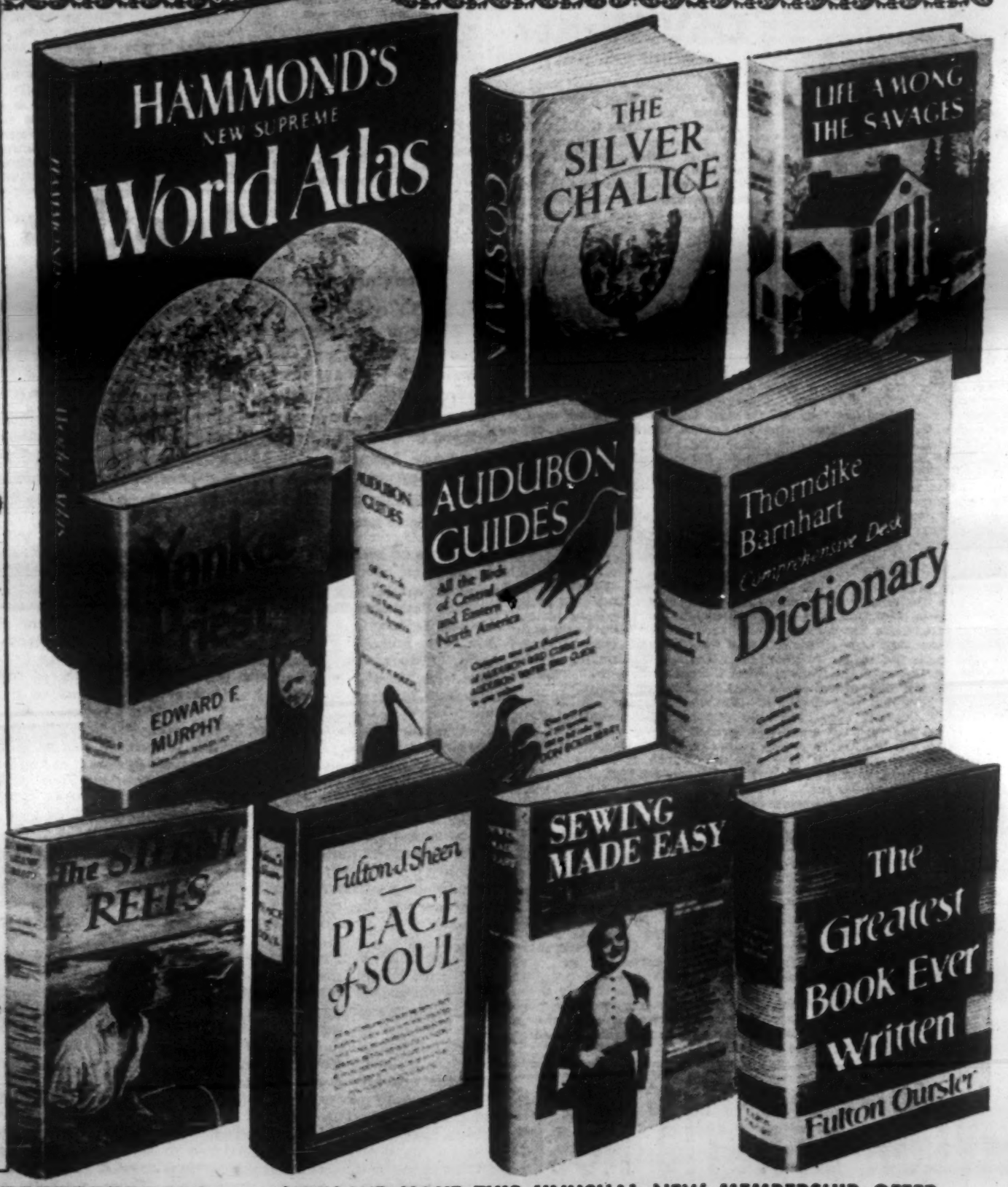

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NEW OFFICERS OF CATHOLIC YOUNG ADULTS CLUB — Pictured above are the new officers of the Catholic Young Adult Club of Fort Wayne. Left to right they are Stanley Hudelson, president; Charles Woehnker, treasurer; Miss Mary Jo Koern, vice-president, and Miss Dolores Metker, secretary. The Rev. Eugene Zimmerman is the spiritual director of the group which is open to all unmarried Catholic women and men. The club meets every Wednesday night and every other Sunday at the Cathedral clubrooms. — Fort Wayne News-Sentinel photo.

N.D.-Purdue Meet For 25th Time Sat.

By GERARD BEKKER

Purdue 28, Notre Dame 26,
Purdue 36, Notre Dame 0
Purdue 32, Notre Dame 0
Purdue 19, Notre Dame 0
Purdue 28, Notre Dame 14

The years 1896, 1904, 1905, 1933 and, of course, 1950 are those of fond memory for every Boilermaker fan. In the past 24 contests in the Notre Dame-Purdue series, the Gold and Black were on top only five times. But, each victory, except the first (see above), were fashioned in a very convincing manner.

This Saturday, at 1:30 p.m., in capacity-filled Ross-Ade Stadium, the 25th meeting of this Hoosier rivalry will take place. Notre Dame will be a heavy favorite. With the odds and a lopsided 17 victories in their favor, the Irish are still in for a rough afternoon on the Ross-Ade turf.

This is not the same Boilermaker team as last year. A glance at the list of departed lettermen provides convincing evidence of the big rebuilding job confronting Coach Stu Holcomb. Eighteen major lettermen were lost, with the biggest problem facing Holcomb being replacements for the incomparable Dale Samuels and Bernie Flowers.

On the other hand, the Boilermakers retained 20 lettermen, plus a better than average crop of newcomers, and can hardly be counted out of the picture as a contender for first division honors in the Big Ten.

Last Saturday, Purdue and Notre Dame were guests of the Big Seven.

Purdue lost 14-7 to runner-up Missouri while the Irish were handing Big Seven champion Oklahoma their second straight defeat, 28-21.

The Irish-Sooner "classic," as all the Oklahoma newspapers termed it, could rapidly become one of the strongest rivalries in the country. Oklahoma had out the red carpet. The perfect topping would have been a Sooner victory.

Although it was not the same team as last year, this Oklahoma outfit topped the '52 edition in spirit. There was no doubt in their mind that they would win the game and, for a time, it looked as if they would.

But this year's Irish eleven is of championship calibre. It is an experienced, smooth-operating group. It has Lattner, who didn't score a touchdown Saturday but was one of the main cogs in the Irish defense; it has Guglielmi, who poses a new threat as a running quarterback; it has Heap, who is one of the best pass-catchers in the game; it has Penza, whose shrewd defensive work kept the Sooners busy all afternoon.

It's going to take an "off" Saturday for anyone to beat Notre Dame. This Saturday will not be the day. Prediction: Notre Dame 21, Purdue 7.

Central Catholic Whips Concordia Cadets 40-0

By TOM UECKER AND JOHN YAGGY

Central Catholic broke into the victory column for the first time in the '53 season by defeating the Cadets of Concordia High School 40-0. The win moved C.C. into second place in the race for the city title. They are topped only by South Side's 1-0 record.

The first quarter was uneventful with both teams fumbling to kill touchdown drives. To start the second quarter, C.C. gained possession on the Concordia 30 and fullback Larry Dodane climaxed a 70 yard march by going two yards over tackle for the T.D. The conversion was wide and C.C. led 6-0.

Ronnie Lerch went 75 yards off right tackle for the second C.C. score. Bobay's kick was good and the half ended with C.C. ahead 13-0.

Two other long distance runs were good for C.C. scores. On the first play from scrimmage in the second half, Mike Schlink, senior fullback, broke loose and romped 66 yards to paydirt and in the fourth quarter Bob Bogenschutz came off left tackle for 47 yards and a touchdown.

In dropping the game, Concordia lost the services of their regular center, Herb Kammeyer, who suffered a serious chest injury and will probably be out for the remainder of the 1953 season.

The play of Concordia's Sigman Lehman and Phil Wambsganns and defensive showing of tackle Larry Gugel were noteworthy.

Now that the three game scoring jinx is broken, the Irish, in hopes of continuing their outstanding spree, travel to Gary this Friday for a game with the always rough Roosevelt eleven.

Alex Zgorka Takes K.C. Golf Crown

St. John—Alex Zgorka, Hammond, bested Joe Adams, Gary, in an extra hole play-off for titlist honors in the 8th annual state Knights of Columbus golf tourney played over the Lake Hills Country Club course, here, the week-end of Sept. 26-27. At the end of the regulation 36 holes, Zgorka and Adams were tied at 147.

Team honors went to Hammond Council with Gary finishing second and Huntington, third. The Hammond foursome of Zgorka, R. Shy, R. Schmal and J. Ptszinski had the best aggregate of 598, twenty-one strokes ahead of the Gary team of Adams, L. Haas, L. Gaski and E. Gaski. The Huntington four, J. Bowers, P. Manoski, P. Kennedy and C. Owens had 630 strokes.

Third place in the individual column went to John Ptszinski who won a play-off against his teammate R. Shy. Both players finished with 150.

In team play, Whiting finished fourth, South Bend, fifth, Valparaiso, sixth and Fort Wayne, seventh.

Top twelve scorers in the tourney were Zgorka, Adams, 147; Shy, Ptszinski, 150; R. Schmal, defending champion, 151; L. Haas, J. Bowers, 153; J. Liddy, 153; A. Parkhill, 154; P. Manoski, J. Zazada, S. Matlon, 156.

The tourney was sponsored by the Hammond and Gary councils as part of the state council athletic program. Michael Lobo, Gary, and Charles Nau, Hammond, served as co-chairmen for the meet.

Adrian Broderick, Anderson, state athletic director, addressed the golfers at the Sunday evening dinner and outlined plans for the selection of a tourney site for next year.

Each golfer in the tourney was awarded a prize after placing himself in the drawing through the Peoria handicap system.

Evansville Memorial Ties Bishop Noll Warriors 7-7

By JOHN A. CENGEL

Hammond—In a hotly contested game, the Evansville Memorial Tigers gained a tie with the Noll Warriors last Saturday night. It was the Nollites who broke the ice first by scoring on a pass play. In the closing seconds of the first quarter, Larry Siegfried, Noll's left end, blocked a Memorial punt on the tiger's 20 yard line. After attempting three plays in the second quarter which netted six yards, Jim Hughes promptly uncorked a 14 yard pass to Ron Loneski, right end, for the score. Joe Kapuscinski kicked the conversion. The half ended with Noll leading 7 to 0.

Noll kicked off to open the third quarter. Memorial went 70 yards with Hunt the fullback scoring on a one yard plunge. Jerger converted. The game was tied at 7 all. That ended the scoring for the night.

The game was highlighted by spectacular passing by both teams. Noll completed four passes for 104 yards. An average of 26 yards a pass. Memorial completed nine for 135 yards. An average of 15 yards per pass.

The Warriors fought courageously till the final gun when they were on their way to an apparent touchdown. But time ran out on them.

This gives Bishop Noll a one win, one loss, and one tie record for the season. The Warriors next game is this Friday against Louisville Flaget (Ky.) It will be played on the Nollite's field.

Mrs. Humbrecht Installed As Alumnae President

Fort Wayne — Mrs. Harry Humbrecht was installed as president of the Fort Wayne St. Mary-of-the-Woods College Alumnae Association at a dinner meeting at the home of Mrs. Edward Hoban. Other officers installed were Mrs. Sue Uslar, secretary; Miss Barbara Bower, treasurer.

Meetings scheduled for the year follow: Oct. 28, Miss Alma Centlivre and Mrs. Ralph Popp, hostesses; Jan. 27, Mrs. Uslar and Mrs. Lawrence Haggarty, hostesses; April 28, Miss Mary Agnes Roethele and Mrs. Jerome Grimmer, hostesses. A spring dance will highlight the group's activities.

St. Joe High Takes 3rd Win; Defeats Culver Military 47-7

South Bend — Those rampaging St. Joseph High school football Indians of South Bend continued their touchdown parade by trouncing Culver Military Academy, 47-7, for their third straight win of the season here last Saturday.

Halfback Bob Horvath piled up five touchdowns for individual scoring honors as the winners racked up 14 first downs to Culver's 4 and ground out 345 yards from scrimmage to a mere 10 for the losers. St. Joseph had 57 yards gained from passing to Culver's 53.

St. Joseph scored early in the first period, taking advantage of a Culver punt which went out on the Culver 25. Three line plays moved the ball to the eight before Frank Nemeth rammed over. Harry Backer kicked the extra point.

In the same quarter, Dick Cieslelski recovered a fumble on the Culver 27 to set up the second TD. In four plays the Indians scored, Horvath going over. The Indians made it 29-0 by halftime by adding 16 points in the second period.

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Sister Madeleva Declares . . .

'Going To College Means...To Work'

Notre Dame—"Going to college means going to work—work that involves our teachers, our books, our companions, our recreation, our parents and our God," Sister M. Madeleva, C.S.C., president of St. Mary's College, told the student body last Monday at the first honors convocation of the school year.

Fifty seniors, juniors, and sophomores were honored at the convocation for achieving outstanding academic records during the second semester of the last academic year. The honors convocation is held at the beginning of each new semester at Saint Mary's to recognize scholastic achievements.

Pointing out that "the only way to get through college is to work one's way," Sister Madeleva declared that the ability and privilege to work are among the first and proudest signs of personal responsibility. "Everything that we do for the rest of our active lives will have the qualities and the purposes of school and of study," the president said, "and we will never be able to reclaim the zest, the joy of our whole being that is the best reward of legitimate work well done."

Noting that one Saint Mary's student in every 10 earns part of her college education and one in every 16 works her entire way through college, Sister Madeleva recalled that "the best things that men do and have done are always categorized as work, as the architecture of the Greeks, great museums and art galleries are the works of masters.

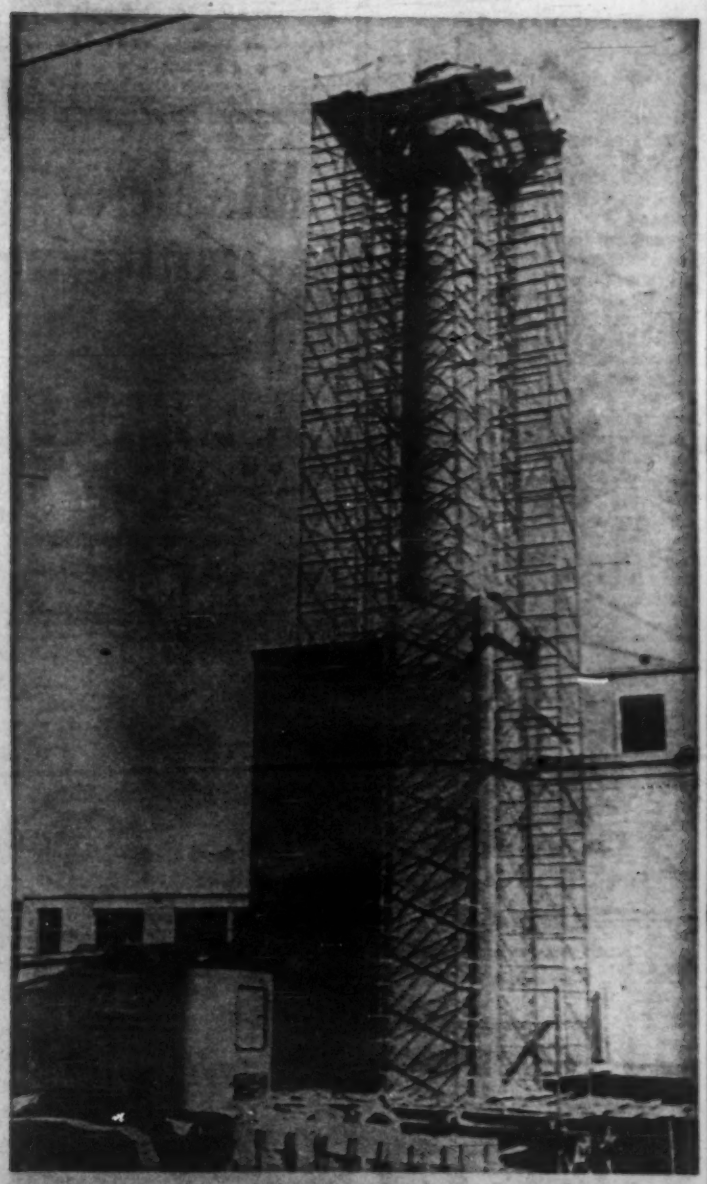
"On all levels, and particularly in this country, we are working animals," Sister Madeleva said, "and the poetic simile, 'busy as a bee' can well give way to 'busy as an American.' Yet on the ultimate, the highest level, we are children of God about our Father's business in a universe, itself begun with the work of creation," the president declared.

Urging the student body to regard books as intimate aids in the work of college, Sister Madeleva deplored the practice of disposing of text-books immediately after the completion of the college courses. "These books have shared some of the most formative moments of our lives," she said, "and we cannot afford to part company with them for the small financial return they bring.

"Among the musts that are clamoring for attention today, let us not forget to make a list of the books that in our lives we can least afford not to know," Sister Madeleva said, "and read from this list no matter what the book-of-the-month may be." Some of the books which the college president suggested for this list were the Bible, Plato, Chaucer and Shakespeare.

Students who were honored at the fall convocation for their scholastic attainments during the second semester of the last year included:

Rita Hasley, Fort Wayne; Patricia Lahey, South Bend; Lois Langford, South Bend; Mary Alice George, South Bend; Jo Anne Tharp, Greensburg; Jean Zimmerer, Kokomo; Eileen Hennessy, Bloomington; Marie DeMeester, Mishawaka; Mary Lou Liem, Rensselaer; Mary Beth Croxall, Elkhart; Kathleen Brennan, South Bend; June Kienits, Michigan City; Agnes Pelachik, Dyer; Martha Beikes, Indianapolis, and Mary Lou Emge, Haubstadt, Ind.



SMOKE STACK FOR HIGH SCHOOL — Completed this week was this 100-foot smoke stack at the new St. Joseph High School in South Bend. Bricklayers from the Schumacher & Sons Construction Co., Mishawaka, are barely visible on the final "lift" of the chimney which is 7 feet, 2 inches in diameter. The girls also moved into their own wing this week and the school will be completed to its full enrollment of 1,300 students by Christmas. — Alted Photo.

NEIGHBORHOOD PLAYMATES PRAY FOR INJURED BOY — Making their daily pilgrimage to an outdoor shrine of Our Lady at St. Joseph's hospital, South Bend are these playmates of Anthony Stancati, 11, who was injured when his bicycle was struck by a car. Originally reported on the critical list, he was discharged from the hospital last Friday. The children came to the shrine several times a day to say the rosary for his recovery. They also said prayers of thanksgiving for Joe Kissell, 11, shown apart from the group on the left, who escaped serious injury. The boys were riding together on the bike when the car struck them. —South Bend **Tribune** photo.

University President Warns Students Against Materialism

Cincinnati —(NC)— University of Cincinnati freshmen were warned against the "materialistic view" that "disregards the higher nature of man and dismisses the religious doctrine of sin as we find it in the Old Testament and the New."

The warning came from Raymond Walters, university president, in an orientation day address on "Scholarship and Honor."

Dr. Walters devoted a substantial portion of his address to an appraisal of the Kinsey report, "Sexual Behavior of the Human Female," which he termed "not scientifically authentic." Although he did not mention the book by name, he noted that "we are in the midst of shrewdly planned advance publicity for a report of a study of sexual behavior."

"I suggest," he continued, "that it is the manner of pseudo-science, not true science, to release findings and comments to the public before presentation to the scientific world.

"Moreover, if the press summaries are accurate, this study is not based upon scientific sampling of cases. But the report nevertheless had led to generalizations.

"Remember, therefore, that this report is not scientifically authentic. It is merely a new expression of an old materialistic assertion that man is no different basically from other animals.

"This materialistic view disregards the higher nature of man and dismisses the religious doctrine of sin as we find it in the Old Testament and the New.

"Speaking not as a scientist nor as an academic official but simply as an individual who has long pondered these matters, I adhere to the religious conception. While biologically man belongs to the animal kingdom, morally and spiritually he belongs to the Kingdom of God."

Dr. Walters urged the freshmen to "attend the church of your faith in this city as a part of your educational enlightenment and spiritual enrichment."

"Religious faith is requisite," he said, "if we are to be saved from the sins of the flesh and of the spirit, if we are to cherish whatsoever things are true, honest, just, pure and lovely, so that the peace of God shall be with us."

Father Kusman Conducts Retreat At High School

Fort Wayne—The Rev. Stanley J. Kusman, S.M., will conduct the retreat for Central Catholic High School students, October 7-9. Father Kusman gave the retreat two years ago and last year served as retreatmaster for Senior Recollection Day.

During the retreat period, three conferences will be held in the morning and two in the afternoon. Benediction of the Blessed Sacrament will conclude the services each day. Mass, Holy Communion and a talk by Father Kusman will close the retreat on Oct. 9.

Schedule Four One-Day Retreats At Monroeville

Monroeville—Four one-day retreats will be conducted on the four Sundays of October in Saint Rose de Lima parish here. Each retreat will begin with the 10 a. m. Mass and end with Benediction at 4 p. m. and will consist of two conferences and two meditations.

The first will be for the women of the parish under the auspices of the Rosary Arch-Confraternity; the second for the men under sponsorship of the Holy Name Society; the third for the young folks of the parish including high school students; and the fourth for the grade school children.

The Rev. Cuthbert Gumbinger, O.F.M. Cap., of St. Felix Capuchin Friary of Huntington, will conduct the first three retreats. The Rev. Hermes Kreilkamp, O.F.M. Cap., will give the children their retreat.

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MEET TO DISCUSS DEVELOPMENT PLANS — Discussing points in Xavier University's development plans are, left to right, the Rev. Patrick H. Tarrerman, S.J., dean of men at Xavier University, the Rev. William Lester, principal at Central Catholic High School; Frank Milostan, co-captain of the 1952 Xavier football team, and Thomas E. O'Connor, 723 Thieme Drive, president of the Fort Wayne Xavier Club. The Fort Wayne Xavier Club met last week to outline the Xavier development plans. Father Tarrerman and Milostan were guests at the meeting. — Fort Wayne News-Sentinel photo.

No Chaplains

Continued from page 1A

The armistice agreement declares that the neutral nations in the repatriation commission over which an Indian commander presides "shall ensure that all prisoners of war shall be treated . . . in accordance with the specific provisions of the Geneva convention and with the general spirit of that convention."

The Geneva convention says "prisoners of war shall enjoy complete latitude in the exercise of their religious duties, including attendance at the service of their faith."

It also says "when prisoners of war have not the assistance of a retained chaplain or of a prisoner of war minister of their faith, a minister belonging to the prisoners' or a similar denomination shall be appointed at the request of the prisoners concerned, to fill this office."

There is no priest or minister among these Chinese North Korean prisoners of war.

Signal For Mass Fire Drill Over WOWO Oct. 7

Fort Wayne — Schools in the Fort Wayne area will participate in a mass fire drill which will be initiated from radio station WOWO at 9:45 a.m. C.S.T., Wednesday, October 7.

The signal will be given from one of the Fort Wayne schools by the fire chief and others interested in fire prevention. A Fire Prevention Week talk will be given by officials in each school prior to the broadcast. Schools tuned in will be directed during the drill.

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Marian Year

Continued from page 1A

countries where Catholics are now experiencing persecution.

In his encyclical, which was about 5,000 words in length, Pope Pius made special mention of those belonging to the "Church of Silence" in communist-controlled countries. He prayed that they also may be able to raise their voices in supplication to the Virgin for peace and harmony in the world.

Expressing a hope that the Marian celebrations will "bring forth most desired and salutary fruits which all of us long for," the Pope declared that just one century has elapsed "since the Virgin Mother of God, amidst the applause of the entire Christian people, shone with a new gem, when Our predecessor of immortal memory, solemnly decreed and defined that she was absolutely free from all original sin."

All Devotions

Asking the Bishops to encourage their clergy and people to celebrate the centenary, the Supreme Pontiff called for devotions of every kind—public, private, individual and collective—in tribute to Our Lady. He stressed especially the desirability of pilgrimages to Marian shrines in various parts of the world, and of public devotions in the dioceses "which will furnish beautiful demonstrations of the love of the faithful for the Heavenly Mother."

"Since in all cities, towns and villages wherever the Christian religion thrives," the Pope wrote, "there is a sanctuary, or at least an altar, in which the sacred image of the Blessed Virgin Mary is enshrined for the devotion of the Christian people, We desire, venerable brethren, that the faithful should throng thither in great numbers, and should offer our most Sweet Mother not only private, but public, supplications, with one voice and one mind."

The Holy Father mentioned Lourdes and Rome as two principal places to lead, in a special manner, this year-long devotion. He suggested that in other places the Virgin should be honored in a specially intense manner throughout the year.

Among the intentions for which the Pope suggested prayers should be offered to the Virgin Mary were: the spiritual and moral welfare of the youth of the world, and that domestic life "may be conspicuous for inviolate faithfulness, and that it may flourish through the proper and saintly education of its children, and be strengthened by true concord and mutual help."

Plea For Justice

Likewise recommended by Pope Pius as objects of supplication were "that both in manhood and old age, men may shine forth by their Christian probity and fortitude"; that there may be bread for the hungry and justice for the oppressed; that exiles may return to their homeland and find shelter there; that there may be "due liberty for those unjustly cast into prison or held in custody; and that war prisoners may at last be allowed to return home."

A further intention suggested by the Pontiff was that the Church "may everywhere enjoy the liberty to exercise her rights and to pursue her mission."

"Everyone knows," Pope Pius said, "what difficulties the Church experiences in many parts of the world, with what lies, detraction and spoliations she has to contend. All know that in many places pastors of souls are either unhappily banished or thrown into prison without just cause, or else are so harrassed that they are unable to carry out their duties properly.

"Finally, all are well aware that in those same places, they are not allowed to have their own schools and training colleges, that they cannot publicly teach, defend or propagate the Christian doctrine in periodicals or commentaries, and cannot properly train youth in accordance with the same doctrine."

Nursing Scholarship

Washington—(NC)—The Georgetown University School of Nursing has established a scholarship fund to mark the fiftieth anniversary of its founding.

Missioners Told

Continued from page 1A

week Mission Institute inaugurated last summer at Fordham University. He said the comprehensive program is to be "considerably extended" next year. In this connection, Sister Mary Augustine, director of promotion of the Marist Missionary Sisters, proposed that a school of missiology be established at the Catholic University of America or some other institution.

Father John J. Considine, M.M., of Maryknoll, N. Y., said that Catholics from foreign countries studying in the United States have an imperative need for the friendship of American Catholic families. He said, however, that while such students are likely to be befriended by Protestants, their contacts with American Catholics are limited.

Monsignor Edward A. Freking of the Catholic Students' Mission Crusade, recalled that at a seminar for Oriental students held at Seton Hall University last summer, it turned out that the 100 students were "spiritually starved." While the six-day session was planned as a leadership meeting, he said, it almost became a retreat.

Father Thomas Carlin, O.S.F.S., executive secretary of the Newman Club Federation, said there are an estimated 33,000 foreign students in the United States, most of them in non-Catholic institutions. The Newman Clubs' aim, he said, is to contact each of the students—whether Catholic, Protestant or pagan—"so that they take back with them the memory of America as a Christian nation."

Father Alcuin Egan, S.A., of St. Paul's Friary, Graymoor, N. Y., publicist for the Atonement Fathers, was elected to the Mission Secretariat Advisory Board, succeeding Father Considine, whose term expired.

3 Steps

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